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ORATION

ON

THE COMPARATIV ELEMENTS AND DUTYS

OF

GRECIAN AND AMERICAN ELOQUENCE:

DELIVERD BEFORE

THE ERODELPHIAN SOCIETY

OF

MIAMI UNIVERSITY, AT OXFORD, OHIO;

On the 23d of September, 1834:

BEING THEIR NINTH ANNIVERSARY CELEBRATION,

WITH NOTES,

BY THOMAS SMITH GRIMKE,

OF CHARLESTON, S. C.

"-----This ----- soil
Wants not her hidden lustre, gems and gold;
Nor want we skill or art, from whence to raise
Magnificence.-----"

Par. Lost, B. 2, v. 270.

CINCINNATI:

TRUMAN AND SMITH.

1834.

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~~Y 22, 188~~

1882, Feb. 3.

Geo. S. Bates.
of Cambridge.

Entered according to act of Congress, in the year 1834,
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Erodelphian Hall, September 24, 1834.

ESTEEMED SIR,—

The Erodelphian Society, through us, their organs, desire to express their gratitude for the eloquent oration delivered by yourself on their behalf, and respectfully request the favor of a copy for publication. Please accept from the Society their warmest wishes for your welfare and happiness. May the cause of Christian American Literature, in which your heart is so fervently engaged, succeed under your hands, and answer your most ardent hopes.

Yours, with great regard,

B. S. LEATHERS, W. B. CALDWELL, W. B. WOODRUFF, N. WATKINS,	}	Committee of <i>Erodelphian Society.</i>
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Oxford, 24th September, 1834.

GENTLEMEN,—

Your communication of this date, requesting on behalf of the Erodelphian Society, a copy of my oration of yesterday, has been received. I accede to your request, on the same principle of duty upon which I accepted the appointment, regarding the opportunity thus afforded me, rather as a privilege granted, than as an honor conferred. I trust that the spirit of duty and usefulness, which guided and animated me in the composition of the Address, may be found to breathe thro' its pages: and to render it an acceptable offering, in the cause of Christian American Eloquence. Accept, gentlemen, my best wishes for the prosperity and usefulness of the Society; and for yourselves, the kindest regards of

Yours, respectfully and with esteem,

THOMAS S. GRIMKÉ

MEMORANDUM.

Having been long satisfy'd, that the orthography of the English language not only admitted but requir'd a reform; and believing it my *duty* to *act* on this conviction, I hav publishd sevral pamphlets accordingly. I felt that *speculation* on the propriety of the change was of little avail, without *practice*. I therefore resolvd to set the example, at the hazard of ridicule and censure: and of the charge of caprice or singularity. The changes in this piece consist chiefly, if not wholly of the following.

(1) The silent *e* is omitted in such classes of words as *disciplin*, *respit*, *believ*, *creativ*, *publishd*, *remaind*, *evry*, *sevral*, *volly*. (2) The *e* is suppressd and an apostrophe substituted, after the manner of the poets, where the simple omission of the *e* might change the sound of the preceding vowel from long to short: as in *requir'd*, *refin'd*, *deriv'd*. (3) In nouns ending in *y*, I hav simply added an *s* to make the plural, instead of changing *y* into *ie* and then adding *s*, as in *pluralitys*, *enmitys*, *harmonys*, *aristocracys*. (4) In verbs ending in the letter *y*, instead of changing it into *ie*, and then adding an *s*, or *d*, I retain the *y*, and add *s* or *d*: as in *burys*, *buryd*, *varys*, *varyd*, *hurrys*, *hurryd*. (5) In similar verbs, where the *y* is long, I retain the *y*, omit the *e*, and substitute an apostrophe, like the poets; as in *multiply's*, *multiply'd*, *satisfy's*, *satisfy'd*. (6) In such words as *sceptre*, *battle*, *centre*, I transpose the *e*, and write *scepter*, *battel*, *center*. (7) I suppress one of two and the same consonants, where the accent is *not* on *them*: as in *necenary*, *excelent*, *illustrious*, *recomend*, *efectual*, *irresistible*, *worshipers*. (8) In such words as *honor*, *favor*, *savior*, *neighbor*, *savor*, the *u* is omitted. (9) In adjectives ending in *y*, instead of forming the comparativ and superlativ by changing *y* into *ie*, and adding *er* and *est*, I have retaind the *y*, and have simply added the *er* and *est*, as in *easier*, *easiest*, *holyer*, *holiest*, *prettyer*, *prettiest*.

In quotations and proper names, I hav not felt calld upon to change the orthography.

ORATION.

MAN, the noblest work of God in this lower world, walks abroad thro' its labyrinths of grandeur and beauty, amid countless manifestations of creativ power and providential wisdom. He acknowleges in all that he beholds, the might which calld them into being; the skill which perfected the harmony of the parts; and the benevolence which consecrated all to the glory of God, and the welfare of his fellow creatures. He stands entranced on the peak of Etna, or Teneriffe, or Montserrat, and looks down upon the far distant ocean, silent to his ear and tranquil to his eye, amidst the rushing of tempestuous winds, and the fierce conflict of stormy billows. He sits enraptur'd on the mountain summit, and beholds, as far as the eye can reach, a forest robe, flowing in all the variety of graceful undulation, over declivity after declivity, as tho' the fabulous river of the sky's* were pouring its azure waves o'er all the landskip. He hangs over the precipice and gazes with awful delight on the savage glen, rent open as it were by the earthquake, and black with lightning-shatterd rocks; its only music the echoing thunder, the scream of the lonely eagle, and the tumultuous waters of the mountain torrent. He reclines in pensiv mood on the hill top, and sees around and beneath him, all the luxuriant beautys of field and meadow, of olivyard and vinyard, of wandering stream and grove-encircled lake. He descends to the plain, and amidst waving harvests, verdant avenues and luxuriant orchards, sees between garden and grassplat, the farm house embosomd in copswood or "tall ancestral trees." He walks thro' the vally, fenced in by barrier cliffs, to contemplate with mild enthusiasm its scenes of pastoral beauty, the cottage and its blossomd arbor, the shepherd and his flock, the clump of

* Note A.

oaks, or the solitary willow. He enters the cavern, buryd far beneath the surface, and is struck with amazement at the grandeur and magnificence of a subteranean palace, hewn out as it were by the power of the Genii, and decorated by the taste of Armida, or of the Queen of the Fairys.

Such is the natural world, and such for the most part, has it ever been; since men began to subdue the wilderness, to scatter the ornaments of civilization amid the rural scenery of nature, and to plant the city on the margin of the deep, the village on the hillside, and martial battlements in the defiles of the mountains. Such has been the natural world, whether beheld by the eye of savage, or barbarian, of the civiliz'd, or the refin'd. Such has it been for the most part, whether contemplated by the harpers of Greece, the bards of Northern Europe, or the voluptuous minstrels of the Troubadour age. Such it was, when its beautys, like scatterd stars, beamd on the page of classic lore: and such, when its "sunshine of picture" pourd a flood of meridian splendor on modern Literature.* Such is the natural world to the ancient and the modern, the pagan and the christian.

Admirable as the natural world is for its sublimity and beauty, who would compare it, even for an instant, with the sublimity and beauty of the moral world? Is not the soul, with its glorious destiny and its capacitys for eternal happiness, more awful and majestic, than the boundless Pacific, or the interminable Andes? Is not the mind, with its thoughts that wander through eternity, and its wealth of intellectual power, an object of more intens interest, than forest, or cataract, or precipice? And the heart, so eloquent in the depth, purity and pathos of its afections, can the richest scenery of hill and dale, can the melody of breeze, and brook, and bird, rival it in loveliness?

The same God is the author of the invisible, and of the visible world. The moral grandeur and beauty of the world of man are equally the children of his wisdom, power and goodness, with the fair, the sublime, the wonderful, in the physical creation. What indeed are these but the outward manifestations

* Note B.

of his might, skill, and benevolence? What are they but a glorious volume, forever speaking to the eye and the ear of man, in the language of sight and sound, the praises of its author? And what are those, but images, faint and imperfect as they are, of his own incomprehensible attributes? What are they, the soul, the mind, the heart of an immortal being; but the temple of the Holy Spirit, the dwelling place of Him, whom the heaven of heavens cannot contain, who inhabiteth eternity? How then can we compare, even for a moment, the world of nature with the world of man? God has bestowd upon man all the gifts of his natural providence, whether for enjoyment or admiration: and the gift is as free, as rich, as various, in the modern, as it was in the ancient world. And has he not granted to that modern world, the more precious, elevated, enduring gifts of the mind, as bountifully as to the ancients? Does man in the modern world, come forth from the hands of his Creator inferior in the endowments of his immortal spirit, to man in the ancient world? We know that the ancient world in all the material forms of the visible creation, was not superior to the same exhibitions of the Divine Being in the modern world.* And shall we believ that the same Father of all, for purposes inscrutable to the human mind, has made the modern man inferior to the ancient man? Let him believ it, who credits the absurd theory of European philosophy, that nature is degenerate in America. Let him believ it, who prefers the monstrous compounds of aristocracy and democracy in the Grecian states, to the order and simplicity of our American republics. Let him believ it, who worships the idol of classic supremacy, and consoles himself for the degradation of modern genius, by the creed, that God has ordaind the modern inferior to the ancient mind. For myself, until I can believ that the starry sky's are less magnificent, the mountain less majestic, and the volcano less terrible, to the modern than to the ancient eye—until I can believ, that the wild music of the ocean waves, the frantic rush of the cataract, the melody of summer gale and babbling brook, speak not to the modern ear in the thrilling eloquence in which they spoke to the ancient ear—until I can believ these things, still may I hold

* Note C.

inflexibly the faith, that the modern mind, thro' all its departments of intellect, duty and affection, is not in the least inferior to the ancient.

This is the first broad position in the great controversy, as to the relativ merits of the Ancients and Moderns. I do not however, propose at this time, to address you on a subject of far greater importance than has been hitherto realiz'd: and demanding for its perfect development the hand of genius, learning, and taste. The day will come, when a master mind shall arise in its might, and may America be the scene of this achievement of scholarship and patriotism, and challenge for the moderns that superiority in Literature, which I doubt as little, as I doubt their superiority, in all that belongs to the structure and administration of government. For myself, I shall rest satisfy'd at this time, with presenting for your consideration, one of the subdivisions of that momentous and interesting topic. I trust the choice will be approv'd by the audience I address, and by the Society whose voice has conferr'd on me the privilege of honoring their anniversary by such a selection. The subject then, which invites your attention is—"A Comparison of the Elements and Dutys of Grecian and American Eloquence." I have not mention'd Roman Eloquence; because it is unquestionably inferior to that of Greece, in the noblest constituents of oratory: and besides, Greece presents richer and more various topics, and breathes more of the nature and spirit of free institutions. May I be excused for the apparent presumption of such a selection. I am not insensible to the magnitude and difficulty of the task; but I trust that the deficiencies of the scholar may be aton'd for by the zeal and lov' of the patriot. I feel that the subject I have chosen, belongs to the holy department of duty to my country, and is link'd as by the bonds of fate, with her destiny, influence, and glory, thro' many a century, yet to come. O! my country, thou richest gift of God to man, pre-eminent in the institutions, which honor heaven, and bless mankind, light and hope of the nations,

"—————may thy renown
 Burn in my heart, and give to thought and word,
 Th' aspiring and the radiant hue of fire."

Samor, B. 1. p. 10.

The natural order of our subject leads us to consider first, the ingredients and duties of Grecian Oratory, and next, the elements and obligations of American Eloquence. This second division will afford us the opportunity of making that comparison, which is a chief object of this Address. How amply shall I be rewarded by the reflection, that I shall have opened to the youthful students of eloquence among my countrymen, more animating views of their resources, a higher estimate of their duties, and a prospect more glorious than patriot of ancient or modern times ever beheld, down the vista of future ages.

I have assumed as undoubted, the perfect equality of the modern to the ancient, in the intellectual powers of the mind, the moral qualities of the soul, and the affections of the heart. In the orator himself, these are obviously the instruments with which he is to work: and in the particular persons whom he addresses, they are, as it were, the very chords of the lyre of eloquence. These advantages are common both to the ancient and modern speaker; altho' the latter has this privilege, beyond the former, that the moral qualities of the soul and the affections of the heart have been carried to a degree of cultivation, far exceeding their state among the ancients; whilst, at the same time, a greater variety of human character offers itself, for the study of the modern, than the ancient ever beheld. It will be a principal object of the following pages, not only to demonstrate, as I think can be easily done, the decided superiority of modern over ancient eloquence in the quality of its materials, but likewise to show that the ingredients of the former are more numerous and various than those of the latter. Perhaps, it may be said, that this very fact constitutes one of the chief proofs of the necessary inferiority of modern eloquence. I shall be told that learning is not essential to the orator, and that the fate of learned eloquence must be that of Ronsard, the most erudite of French poets, no longer read, tho' still honored with the title, "Prince of the Poets of France." I grant that where learning becomes the substantial form, instead of the drapery of the statue, it must fail in its end, just as the Theseus of Euphranor stood condemn'd; because the hero appeared, from the delicacy and richness of the painting, to have

lived on roses. I admit that good taste must censure,* where a poet like Milton, in the greatest poem of all ages, scatters learning on every leaf, as

“————— the gorgeous East with richest hand,
Showers on her kings barbaric pearl and gold.”

Par. Lost, B. 2, v. 3.

But I speak not of learning in the sense in which Milton has displayed it. I speak of various, valuable, interesting knowledge; of knowledge that invigorates and enlarges the mind; that enriches the memory with a store of admirable allusions and striking illustrations; that expands and elevates the sense of duty; and refines, while it purifies and strengthens the affections. I speak of that knowledge which is not so much studied to be remembered, as to master all the principles which are involved in it. I speak not of that knowledge, which is treasured up simply as *facts*; but of that which, having been developed in all its *relations*, enters as it were into the very structure of the mind, enhances its faculties of thought, improves the discipline of its intellectual powers, and enlarges its comprehensiveness. Such knowledge does not make the *learned* orator; but gives us a speaker of consummate wisdom, power, and skill. Nor let us forget, that altho' a profusion of knowledge overpowers and misleads an inferior mind, just as Draco was smothered by the garments thrown in honor upon him; yet the superior mind, *instead of being the slave, is the master of its knowledge*. It is not the mirror to reflect objects; but the crucible to decompose materials, and the mold to fashion them anew, in countless varieties of novel, beautiful, and useful forms. Such is the office of the modern orator, in regard to his superiority over the ancient, in the number and variety of his resources; and if he discharge that office in a manner worthy of its dignity and value, he shall ascend, being equal in mind, to heights of glory and excellence unattained by Grecian or Roman Eloquence.

Let us now proceed to consider the elements of Grecian Eloquence. The orator of Athens, endowed like his modern rival, with intellect, moral sense and feeling, sought for the materials of his art, in the religious, political, and civil institu-

* Note D.

tions of his country; in the state of society; in the actual condition of philosophy, literature, and general knowlege; in the history of his own and other states; in the biography of distinguishd men, both at home and abroad, and in the relations of his own to other countrys.

The first of these ingredients is religion. Whatever may be thought of the merits of Grecian mythology, as materials for poetry,* it is manifest that it furnishes very inferior elements to the orator. As a system, if system such a mass of the absurd and the immoral, of folly and indecency, can be call'd, it has nothing to do with the understanding or the heart, or the conscience. It is a scheme, as complete as ever was devis'd to brutalize the heart, darken the conscience, and degrade the mind. Its only hold on popular opinion was that of prejudice, and superstition. Its only claim on the highly educated was deriv'd from the fact that it was a *national* institution; but over them it exercised no salutary influence. It must hav degraded in their eys even the imperfect conceptions of the character and attributes of God, deriv'd from the light of nature. I envy not the Grecian orator such materials.

The civil and political institutions of the country were another source, whence Athenian eloquence drew its elements. Undoubtedly we do not understand the structure and administration of ancient governments as well as our own: and the great deficiency of the classic historians, in the political philosophy of government, and the broader and deeper philosophy of society, has contributed not a little to enhance the difficulty. Still, the enlightend common sense of evry American rejects the civil and political institutions of Athens; because he beholds in her history countless proofs of the irregularity and insufficiency of their action. The chief element to be found in them, fitted to affect the orator, was developd in the wild licentiousness of their democracy, equally unprincipled, degrading, and violent; equally markd by insolence, tyranny, and ingratitude. Shall we envy such an element of Athenian eloquence?

The state of society in Ancient Greece must hav exercis'd a large influence over the orator. Yet who would desire to

* Note E.

place American eloquence under the dominion of such a state of things? unless he could prevail on himself to adopt a system in which children were considered as the property of gods, cruel, unjust, and licentious, or the property of their country chiefly for the purposes of war; while woman was regarded as a prisoner for life, if not as a slave; and her accomplishments of mind and manners were reserved for the courtesan, for Aspasia, Phryne, and Thais? May such characteristics of their state of society remain unenvy'd monuments of the barbarism even of polished Greece!

The actual condition of philosophy, literature, and general knowlege, is a principal fund of eloquence. But among the Athenians, philosophy could hav exercis'd but a limited influence; because their orators either preceded, or were cotemporary with the great schools of antiquity. As to Literature, it is obvious, that with the exception of a few prose writers, the only authors, who could hav had any decided efect on the character of eloquence, were the poets. Without lavishing on them the extravagant praise so often bestow'd, it is manifest that the tragic writers, especialy, must hav contributed much to the dignity, vigor, and pathos of the orator; while comedy enlarg'd and diversifi'd his knowlege of human nature. With respect to the department of general knowlege, we know from the state of the arts and sciences, and from the very humble and imperfect condition of geography, navigation, and travels, that a man possessd of no more general information than the most enlightend Athenian, would be regarded as narrow minded, and comparatively ignorant among the moderns.

How imperfect must hav been the knowlege of history, both foreign and domestic, may be seen at once from the fact, that Greece had no prose writer before Pherecydes, the predecessor of Herodotus in history; the Athenians themselves acknowledgd that they had no political records prior to Draco, (B. C. 624); and the laws of Solon (B. C. 559) were preservd on blocks of wood. Ascending, for want of authentic antiquitys, to the fabulous ages of gods and demigods, of giants, heros, and monsters, Grecian history could hav exercis'd but a limited influence over the orator. And when it is considered to how great an extent the politics of Greece were stampd by

fraud and violence, by rapin, ambition, and injustice, we see that however much they may hav influenced eloquence, we at least, hav no reason to covet a dominion over the mind, so base and selfish. When it is rememberd, also, that the history of Greece is almost wholly a narrativ of civil and foreign wars, of domestic oppression, insolence, and dissension; that it consists so entirely of facts, with such imperfect developments of the character and action of civil and political institutions, we cannot but regard it as barren, compar'd to the works of Hume, Gibbon, Robertson, and Mosheim.

The department of biography was far more perfect than that of history. Indeed the greater portion of ancient history is little more than a succession of biographys of public men: nor would it be difficult to write *the whole of ancient history in such a succession*. There can be no stronger proof how unworthy national annals are of the name of history: *when nearly the whole history of a people is found in the lives of a series of warriors*. Is not history in such a case the degraded slave of biography? So far as the political biography of Greece was known, and it was, as we hav seen, coextensiv with her history, we cannot doubt that it must hav exercis'd a large influence over ancient eloquence. But then it was the influence, with few exceptions, of the proud and selfish, of the ambitious, turbulent, and vindictiv, of the warrior and conqueror. Divested of the poetic drapery which classic literature, and our imaginations, hav cast around them, the great men of Greece are not superior, in the elements of magnanimity, truth, and justice; of patriotism, sagacity, valor, and fortitude, to the North American Indian. I feel that I do not degrade Athenian and Spartan chiefs by the comparison. I only elevate the Indian character to its true level. How little reason the modern orator has to envy such resources, must be known to all, who are acquainted, to name no other, with the single history of the Saracens.

The relations of his own to other countrys were very limited and imperfect. It must hav been so, when we consider that the Grecian states never had any relations with Carthage, and none with the Romans, of any consequence, till they became Roman provinces. It was the same with the countrys in Asia,

as to which nearly all their relations arose out of selfish and ambitious wars. Let it be rememberd, also, that commerce and navigation were confin'd almost exclusively to the Mediterranean, and indeed, as far as Greece was concern'd, to the Sicilian, Ionian, and Egean seas, and to the Levant. Certainly the influences deriv'd from such imperfect and narrow foreign relations, could not hav much enlarg'd the soul or fir'd the genius of ancient eloquence.

Such are the chief materials with which the Grecian orator had to work: and any one tolerably acquainted with the modern world must acknowledge, even without a formal comparison, that they are greatly inferior to the correspondent elements possessd by the modern orator. How then, shall I be askd, has it come to pass, that, in the general estimation of the moderns themselves, he is inferior to the ancient speaker? I accept the suggestion, for the purpos of giving the conclusiv reply; a reply which demonstrates, beyond controversy, that if the modern be inferior to the ancient, he has only to imitate the example of the ancient, and he shall ascend to hights of eloquence as far above Athenian oratory, as the summits of the Andes transcend the Pindus, and Ossa, and Olympus of classic regions.

And what is the secret of ancient eloquence? It is to be found here, that the ancient orator was subjected, from the cradle, *to the full, undivided, never-varying influence of the PECULIAR institutions of HIS OWN COUNTRY and of HIS OWN AGE.* The spirit of those institutions was forever living and moving around him; was constantly acting upon him at home and abroad; in the family, at the school, in the temple, on national occasions. That spirit was unceasingly speaking to his eye and ear: it was his very breath of life: his soul was its habitation; till the battle field, or the sea, banishment, the dungeon, or the hemlock, stripd him equaly of his country and his life. Is it wonderful that the Greek was eloquent? Our wonder would rather be, if we did not know his deficiency in materials, that he was not still more eloquent. Turn now to Rome. How striking is the contrast between the Athenian and recorded Roman eloquence! The paralel for Grecian oratory must be sought in the age of the Gracchi. Then, the spirit of Roman

institutions livd and mov'd with a fearful energy, derivd from the threefold combination of a proud aristocracy, a turbulent democracy, and the warlike character of the people. If we had the speeches of Tiberius and Caius Gracchus, I doubt not that, except in style, they would not be at all inferior to the most celebrated harangues of Grecian orators. But in the age of Tully, the spirit of Roman institutions had perishd. Who does not realize this in the artificial declamatory eloquence of the Roman. And altho' at times he appeald to it for strength and light, yet the coming of that indignant spirit at his call, was like the reluctant appearance of Samuel to Saul at Endor. Tully's eloquence is but an inscription on the monument of that departed spirit. It is the faint, distant echo of his voice, not the voice of that living spirit so aptly pourtrayd in the striking verses of Milman.

“—————Him delighted
 Helvellyn's cloud-capt brow to climb, and share
 The eagle's stormy solitude: 'mid wreck
 Of whirlwinds and dire lightnings huge he stood;
 Where his own gods he deem'd, on volleying clouds
 Abroad were riding, and black hurricane.”

Samor, B. 2, p. 36.

We hav thus presented the true cause of the excelence of Grecian eloquence. How is it with the modern orator, whether in England or America? Whence arises his aleged inferiority? For myself I admit no such inferiority; for I doubt not that the best speakers, both of England and America, hav already surpassd the boasted orators of the Athenians.* But why hav not the modern orators been still more eminent? The answer is to be found in the revers of the fact, which constitutes the secret of Grecian success. They hav *not* been yielded up from infancy to the pure, undivided, unceasing influence of British and American institutions. On the contrary, the prime of life, for the acquisition of knowlege and the formation of character, is passd in breathing the spirit of Greek and Roman institutions, and in familiarizing the mind and heart with the principles and sentiments of ancient states of society. The genius of Christianity and of the peculiar political institutions of

* Note F.

England and America form, during all this time, scarcely any part of his education. Hence, the young man, if he has been faithful to his classical studys, actually knows more, so far as depends on the *school* and *college*, of Greek and Roman than of English or American history, biography, and literature. As far as depends on his *public* education, he is better fitted to be a Roman or Athenian citizen, than a British subject or an American citizen. I do not believ that I state these views too strongly, confining my remarks simply to the *system* of *public* education. Shall the time never come? when the American shall no longer be bound an apprentice in boyhood, and youth, and early manhood, to the spirit of institutions breathing only war and carnage, ambition and selfishness, and all the caprice, ingratitude and insolence of popular licentiousness? When shall the genius of American institutions, hitherto deny'd both the duty and authority of a parent, be admitted to the sacred, the precious office of folding his children to his bosom, and of filling them with his own spirit of life, and light, and love? When shall that genius, mighty to bless and to save those children, rescue them from that bondage to ancient, foreign, pagan, licentious institutions, and publish to the world, THAT NOBLEST DECLARATION OF AMERICAN INDEPENDENCE. Let but that genius arise and proclaim the glad tidings of Christian, American liberty in evry school-house, academy, and college throughout the land, and the children of that day shall produce an order of eloquence more vigorous and comprehensiv, richer, purer, and more dignify'd, than Athenian, or even a modern audience has ever heard. Then shall the voice of a truly national eloquence, instinct with the life of Christian and American institutions, be listend to in the halls of legislation and popular assemblies, from the pulpit and in courts of justice. That spirit, the essence of Christian and American institutions, shall fill the soul of the orator with her glorious presence, reveald in the power, and purity, and majesty of his thoughts.

"*She* clothes him with authority and awe,
Speaks from his lips, and in his looks gives law:
His speech, his form, his action full of grace,
And all his country beaming in his face."

Cowper, p. 23, Table Talk.

We hav thus considerd the reasons why ancient eloquence must hav attained a high degree of perfection; and we hav explайд the causes of the aleged inferiority of the modern. Let us now pass on to the Elements of American Eloquence: comparing them, in our progress, with those of Athenian oratory.

Doubtless you all anticipate that I should name, as first in power and value, the Christian Religion, with the Old and New Testaments as text-books. The mountaineer enjoys firmer health, and more elastic spirits than the lowlander; because he breathes a purer air, whilst all the powers of his physical system are calld to more vigorous constant action. Such is Christianity compar'd to the mythology of Greece. Will it not be granted, that the more sublime, comprehensiv and enduring a religion is, the more it must be fitted to elevate, expand, and invigorate the soul of the orator? The more a religion is pure, holy, beautiful, tender, the better must it be suited to draw out of the depths of the heart, all the sweetness, lov', and pathos, which inhabit there. The more it challenges the scrutiny of all our mental powers, and the more it leads us onward, from hight to hight, in endless succession, the more it must be calculated to breathe into the soul a masculin energy of thought, a fearless lov' of independence, and a spirit of investigation, never to be intimidated or subdued. How eminently is the religion of the Bible intellectual, spiritual, lov'ly, pathetic! How eloquent in its views of life, and death, and eternity! How transcendently eloquent, when it speaks of the character and attributes of Jehovah; of the adorable and spotless Lamb of God; of the ruin and redemption of man; of the spirits of just men made perfect; of the innumerable company of angels; and of a new heaven and a new earth! Who will not acknowledge, that the Institutes of Moses contain more consummate wisdom, more admirable common sense, than all the legislators and political writers of ancient Greece aford? Who will not grant, that in the book of Job alone, there is more of the moral and intellectual sublime, more of purifying, elevating sentiment, than in the whole body of Grecian poetry? And who will venture to deny, that in the single gospel of John, religion is exhibited with a power, depth, beauty, and persua-

sivness, such as the concenterd essence of all the moral philosophy of Greece and Rome can never approach?

In contemplating this element of American eloquence, we cannot but remark, that the whole body of Grecian literature seems, as it were, a beacon provided by our Creator to teach us how utterly insufficient the light of nature is, to purify and enoble the soul, even with the aid of profound intellect, splendid genius, and accomplished taste. Does it not seem as tho' Greece was ordaind, with all the advantages of an insulated position; of a charming climate; of sublime and beautiful scenery; of a mythology with much of the grand and the fair; and of institutions comparatively free, to demonstrate how far the literature even of such a people, must be inferior to a literature descended from heaven! And what a striking proof of the divinity of the Scriptures is aforded by the fact, that such a people as the Jews, such a land as Canaan, so inferior in natural advantages to the Greeks and their country, should have produced, in the Old Testament, a body of political and theological institutes, of historical, poetical, and moral literature, far beyond all that had been accomplished by Greece. Her literature is perfectly explicable by a reference to her history. Hebrew literature, on the contrary, if regarded as human, is an utterly inexplicable phenomenon, in the history of the human race.

It is this literature, with the Christian Testament, that we desire to have laid, not merely as the corner stone, but as the entire foundation of American Eloquence. On this basis stand our civil and political, and all our literary, benevolent, and social institutions.* So far as they breathe a Christian spirit, they are worthy of the Rock of Ages on which they rest: so far as they are unworthy, they must and will be reformed. Now, what is the spirit of the civil and political institutions of America? Is it not free, magnanimous, and wise, frank and courteous, generous and just, in a degree far surpassing that of ancient Greece? Who would suffer, much less institute a comparison, between our national government and the council of Amphycion? or between our state systems, and the compound

* Note G.

of monarchy, aristocracy, and democracy, to be found in the Grecian states? If the Athenian orator was kindled by the contemplation of that council, and of those states, how much more must the American orator be animated and strengthened by the study of the corresponding institutions of these United States! As fountains of noble thoughts, and high aspirations after public power, duty, and happiness, far beyond the triumphs of antiquity, who does not look with a virtuous pride, with grateful exultation? on the senate of the United States, on the chamber of national representatives, and on the supreme court of the United States? If the system of the Grecian excels that of other ancient states, in its fitness to develop intellectual and moral freedom and power, who will not acknowledge, in the civil and political institutes of our country, a far superior capacity for the same ends? What is there in the constitution or administration of the Greek governments, that can fill the soul of a freeman with such a sense of his own dignity, power, and duty, as our written constitutions, the jury system and the laws of evidence, the scheme of representation, the responsibility of rulers, and the independence of the judiciary? And what, in the most glorious age of Greece, was comparable to the present position of our country? so august, magnanimous, and benevolent, in the eyes of the world: and to the prospect before us, not of selfishness, ambition, and violence, at home and abroad; but of harmony, virtue, and wisdom at home: abroad, of duty, usefulness, and love to all the nations of the earth.

The literary institutions of our country are, as yet, but an embryo, in comparison of what they must become, to be worthy of, and suitable to the nation. We cannot but observe how the struggle to maintain, in all our seminaries, a foreign and pagan influence, against the rightful dominion of Christian and American institutions, is leading a multitude to think, who never thought before of the subject, and is gradually producing salutary changes. This great controversy, which may be considered as just begun, is itself a rich source of the noblest thoughts which belong to the department of duty to God, of usefulness to our country, and of benevolence to all mankind. How comprehensive, how solemn is the position, "THE WHOLE SYSTEM

OF EDUCATION IS DESTINED TO UNDERGO AN AMERICAN REVOLUTION, IN A HIGHER AND HOLIER SENSE OF THE TERM, THAN THAT OF '76, BY THE SUBSTITUTION OF A COMPLETE CHRISTIAN, AMERICAN EDUCATION, FOR THE STRANGE AND ANOMALOUS COMPOUND OF THE SPIRIT OF ANCIENT, FOREIGN, HEATHEN STATES OF SOCIETY, WITH THE GENIUS OF MODERN, AMERICAN, CHRISTIAN INSTITUTIONS."

Can we pass unnotic'd the benevolent institutions of our country? Who is not proud that Christian America exhibits such a vast and complicated system of charitable operations? calculated to exert on society a regenerativ influence, far more powerful, pure, and virtuous, than the combin'd action of all the ancient systems. If the development of a power to enlighten and direct the conscience, to soften and purify the affections, to banish vice and crime, to establish peace, justice, and concord; be adapted to fill the soul with sublime thoughts, with generous sentiments, with lov'ly feelings, who will deny that our system of benevolent enterprise is a fountain of the richest and noblest eloquence? I should rejoice to see that system become, as it one day must, a department of all education; for who, in a Christian land, is absolv'd from the obligation of aiding with his voice and his pen, his wealth, influence, and example, the cause of Christian enterprise, in all its forms. Fix the eye, with the intensness of an eagle's gaze, on ancient Greece, and what can you discover there, comparable in the magnitude of its objects, and the benevolence of its principles, in usefulness, durability, and comprehensivness, to the Great Cause, whose circle, co-extensiv with the world, embraces the Bible and Tract, Missionarys and Sunday-schools, Temperance, Education, and Peace. From such fountains, what melody of pure and bright waters must pour all the music of eloquence into the very soul of the orator?

I shall speak but of one of our social institutions—the condition of woman in Christian America. Look at her in Greece, and then in our country. Which shall eloquence select as a theme? Let the barrenness of ancient literature in female character give the answer. Could it be otherwise? when the woman of ancient Greece, if virtuous, was the slave of her parents and the captiv of her husband. To compare the poetry, the eloquence, the literature, which has sprung in modern times

from the character and influence of woman, with the same in antiquity, would be to compare the starry heavens to the flower enameld meadow. The works of Scott, alone, exhibit a greater variety of the grand, the pathetic, the beautiful, in female character, than all the classic writers of antiquity. We desire to see the dignity and value, the lov'liness and purity of female character, made a branch of education for both sexes. Breathe into the souls of the young, high and holy thoughts of the wife, mother, daughter, sister. Kindle in their minds an admiration of the educated woman. Thrill their hearts with gratitude, and dew their eys with tears, at the fidelity, fortitude, and tenderness of woman, and you will hav done more for the glory of God, and for the happiness and civilization of mankind, than all the classics could ever accomplish. And what eloquence must arise from such a spring! How pure and rich, how beautiful and afecting! Scattered thro' the pages of a deep, masculin oratory,

"Its veins like silver shine,
Or as the chaster hue

Of pearls, that grace some sultan's diadem."

Curse of Kehama, 1 vol. p. 69.

Is it wonderful then that I should mourn over the infatuation which banishes the genius of our civil and political institutions, of Christian benevolence, and of female character from the halls of education? Still less wonderful is it! with the conceptions which I hav of their power and value, that I should regard it as a national calamity, that these fountains of an eloquence far nobler, richer, better than Greece or Rome could boast, should not send forth their waters, a daily draft for American youth. But my consolation is that the genius of Christianity and the spirit of American institutions cannot, will not, always brook such an infringement of their rights, and such deep injustice to their children. That genius and that spirit will yet create, out of their regenerate sons, the noblest speaker man has ever heard, The Christian American Orator.

The next element of American Eloquence is to be found in the actual condition of philosophy, literature, and general knowlege. Shall I be told that modern literature is of little value to the orator; and that the elements of classic literature

are all sufficient? Such an answer may well be given by schools and colleges; since they exclude the whole of modern literature from education. But, to say nothing of its extraordinary merits, let us only consider in how many important features it differs from the ancient, and we shall at once acknowledge it to be more important; because its distinctive features are deriv'd from our modern, not from our ancient state of society. The total banishment of mythological machinery, and the substitution either of Christianity, or of the conflict and triumph of the human passions, has wrought a great change. The natural machinery of the passions appears to have been so little understood by the ancients* that the novels of Scott exhibit a greater and more splendid variety than all the classic poets. Can it be deny'd that such poets must be barren, in the materials of eloquence, in comparison with modern writers of fiction? And what a mighty change has been accomplish'd! by the adoption of the characters, sentiments, and manners of the age of chivalry, instead of the coarse and insolent, the self-sufficient and inhuman, the half savage and half barbarian heroism of the *Iliad* and *Æneid*. Who would not blush to compare the Godfrey, Tancred, and Rinaldo of Tasso, with the Agamemnon, Achilles, and Ajax of Homer? or the Rogero and Zerbino, the Bradamant and Marphisa of Ariosto, with the Æneas, Pallas, and Camilla of Virgil? Who, as he travels with the speed of joy itself, along the spirit-stirring lines of Ariosto? Who, as he moves along the graceful and majestic verse of Tasso?

“—————to the Dorian mood

Of flutes and soft recorders,

Par. Lost, B. 1, v. 550.

does not acknowledge in them a power, far beyond the epics of Greece and Rome, to fill the soul with august and generous thoughts. Can we be insensible to the vast accumulation of literary wealth, deriv'd from the wonderful variety which modern authors command? The want of diversity in character, afforded by the ancient states of society, is one of the defects of their literature. There is, for example, a greater variety of

* Note H.

character in the *Orlando Furioso* than in all the epics of antiquity: and the same is true of Shakspeare, in relation to the classic dramatists.

To say nothing of the classic periods of Greece and Rome still open to modern writers,* what an endless diversity of character is to be found in the Gothic ages of the fall of the Roman Empire, in the dark ages, in the middle ages, in that of Lorenzo and Leo, of Francis and Elizabeth, of Louis and Ann! How is that diversity still farther checkerd? by the institutions of the Catholic church, and of the orders of knighthood; by the crusades and the wars with the Moors of Spain; by the rich variety of national character in Europe alone; and the endless diversity brought to light by the discoveries of modern navigation. And are these of no value to the comprehensiv and powerful mind of the orator? He only will say so, who knows not that the great and accomplishd orator demands and acquires a knowlege of human nature, in its *universal* character, as the attribute of one race; in its *national* features, as changing from age to age, and from land to land, in its *social* elements, as developd in the community around him; in its *personal* qualities, as exhibited in individuals. But the mightiest revolution which has been wrought in modern literature has resulted from the universality of female character and female influence throughout the whole of society; and from their transfusion into evry department of literature. On account of its deficiency in these peculiar elements, the literature of antiquity is like the garden of Eden, before the majesty of man, and the beauty of woman, gave to it a sublime and touching character, as the habitation of spotless, immortal beings. Or if I may borrow from the magnificent epic of Milman, I would illustrate that glorious change, in the Temple of Literature, by a passage unrivald in grandeur, richness and beauty, by aught to be found in the pages of Homer and Virgil.

“——As when, in heroic, pagan song,
Apollo to his Clarian temple came;
At once the present God-head kindled all
Th’ elaborate architecture; glory-wreath’d
The pillars rose; the sculptur’d architrave

* Note I.

Swam in the liquid gold; the worshipper,
 Within the vestibule of marble pure,
 Held up his hand before his blinded eyes,
 And so adored:—————”

Samor, B. 11, p. 238.

Modern philosophy, in all its departments, political, moral, and intellectual, has rendered the study of the ancients in those branches entirely unnecessary to the modern orator. We have embodyd in our systems all that was valuable in antiquity; whilst we have drawn from the inexhaustible spring of the Scriptures, and the rich deep fountain of British and American freedom, purer and more healthful waters than the ancients ever tasted. Who is prepar'd to deny, if philosophy be valuable to the orator, as all will grant, that ours must exercise a more commanding and salutary influence, than all that the Greek and Roman languages have preservd?

The general knowledge of the moderns bears to that of the ancients a far greater proportion, in point of extent and accuracy, than a modern map of the world bears to an ancient. General knowledge is indispensable to the orator; not that he is expected to use the hundredth part of what he possesses, but because it is indispensable to that enlargement of mind, to that completeness of preparation, which are with him a high duty. Give to the great orator all the extent and variety of information which the modern state of knowledge affords: and is he confounded by the extent, or bewildered amidst the diversity? The quick experienced eye of a great captain surveys the most extensive battle scene, and comprehending, by glances, all the intricacies of detail, and all the grouping of masses, he considers, selects, decides, on all which the crisis demands. It is the same with the eminent orator. His eye ranges over the wide circuit of general knowledge; and chooses whatever he needs with unerring sagacity and taste. When the celebrated German mathematician Koenig exhibited, with great exultation, to Bernoulli, an elaborate demonstration which had cost him much time and labor, the Swiss during dinner wrought out in his own mind a concise and clearer demonstration and presented it to his host before he left him.

Thus, also, Bossuet is said, at the first reading of the work of Claude, the great protestant antagonist of the bishop of Meaux, to have pointed out seven hundred objections; while Cardinal du Perron, on perusing the memorable book of Du Plessis Mornay on the Eucharist, suggested about two thousand difficulties.*

We find in modern all that is admirable and interesting in the qualities of ancient history; for the annals of the middle ages alone contain more to delight and interest us than either Greek or Roman story. The events are of greater magnitude, the scenery of national character, of manners and customs more various, magnificent, and novel; the theatre of action more extensive and important, and the actors themselves under the influence of higher and nobler motives than in the classic historians. Let us now embrace the whole range of modern history, with the age of Ferdinand and Isabella; the discoveries of Gama and Columbus, of Vespuccio and Cabot; with the era of the fall of Constantinople, of the Medici, Leo and Sixtus 5th, of Francis 1st, Charles 5th, and Elizabeth; with the age of the Reformation, the thirty years' war, the history of the Hugonots, the Puritans, and the Batavian republic; with the period of Louis 14th and Queen Ann, of Peter the Great and Charles 12th, of Frederic the Great and Catherine the 2d, of the British, American, and French revolutions of 1688, 1776, and 1789, and the war of Infidelity against Christianity. We ask then, with a just pride and a triumphant confidence, what have the ancient historians, comparable to all this? in value, dignity, and variety; and in all that depth of interest, which is kindled in our souls, by the contemplation of this magnificent and striking panorama. Even in that ever-shifting, splendid, and marvelous scenery, which constitutes the romance of history, not only in the lives of individuals, but in the fortunes of armies and nations, modern history from the greater variety of its elements, both national and personal, far excels the narratives of Greece and Rome.

* I quote these two from memory, as to the *numbers*, not having been able to find the anecdotes in the books I have had an opportunity of consulting in Cincinnati. I obtained them from L'Avocat's "Dictionnaire Portatif."

The same remarks apply to biography, with the addition, still farther in favor of the modern, that an entire department has been added, of immense value and unrivaled interest. I refer to the lives of the great Christian Reformers, of eminent missionaries, and of women equally illustrious, by their virtues, and the cultivation of their minds. What parallel can be found in antiquity for the lives of Luther, and Calvin, and Knox, of Zuinglius, Melancthon, and Wesley; of Eliot, Martyn, Schwartz, and Las Cases; of Guyon, Grey, De Stael, Carter, and More? And are not such history and biography, as the modern world affords, pre-eminently fitted to exercise a more commanding influence over the soul of the orator, than all the historians and biographers of classic ages? Independently of the greater importance of modern history and biography, (because our own state of society, and government, and all our relations at home and abroad, are so directly founded on them,) they furnish materials for eloquence of a higher order, than the ancients. Let the American orator be *well acquainted* with *ancient* history, as a department of *general* knowledge; but let him be *profoundly versed* in *modern* history, and *especially* in the history of *his own* country, as an *indispensable* branch of his education. Indeed, until our colonial and national history and biography shall be brought to bear on the minds and hearts of youth, we cannot expect our young men to understand the value, character, and cost of our liberty and independence.

The relations of his own with other countries are a rich fund of information to the orator. How few, how narrow, how unimportant, were the relations of the ancient states, compar'd to those of our own country and of modern Europe! Rightly considered, how full of a sublime and pathetic interest are these! Are not the relations of millions in two hemispheres, incomparably more important and affecting? than those which subsisted among the states of antiquity, whose ocean was the Mediterranean; whose continent was little more than the circumambient shores of that inland sea. The Christian religion, and modern commerce; the modern law of nations, and the balance of power; the vastly extended and complicated colonial establishments; the refin'd and consummate diplomacy of modern times; the progress of liberty; the popular sway of

the press; the increasing influence of free states over the despotisms of Europe; and the growth of a public sentiment even among nations, all contribute to render the present state of the world a spectacle beyond all comparison, more sublime and interesting than any period of antiquity. The eras of the British, American, and French revolutions so far excel the whole of ancient history, in lessons of precious instruction to the statesman, and in materials of the loftiest eloquence to the orator, as to set all parallel at defiance. Who would compare the question of war between the North American provinces and the mother country, with that between Athens and her colonies in Asia Minor? What a prodigious difference between the contests of Rome and Carthage, and those of the modern Romans and the modern Carthaginians! The wars of the French revolution alone combine more of the grand and terrible, more of science and skill, more of sufferings, vicissitudes, and glory, than the whole of Roman history.

What question of antiquity bears any parallel, in the elements of a sublime, comprehensiv, pathetic oratory, to the question of a Regicide Peace, so vigorously and eloquently discussd by Mr. Burke? Or what, to the question of conciliation with America, as exhibited in the nervous, bold, and simple speeches of Chatham, or in the profound and fervid pages of the greatest of orators, Edmund Burke? Can you find, thro' all antiquity, any question for the statesman, patriot, and christian, for the philanthropist, philosopher, and moralist, comparable to the abolition of the slave trade, or to the trials of Warren Hastings, the seven bishops, the Dean of St. Asaph, or Peltier? And to speak of our own country, can Grecian or Roman annals furnish a parallel? in the importance of the principles, or the magnitude of interests, to the Debates on the Declaration of Independence and the National Constitution; on the repeal of the Judiciary Bill of the elder Adams, the war of 1812, Foote's Resolutions, and the removal of the deposits. Who would exchange the intellectual power, political wisdom, and masterly reasoning; the consummate eloquence, spirit of independence, and masculin dignity of the national senate, during its recent session, for aught that Greece and Rome could afford? Why then should the future orators of America be trained to

the study, not only of ancient and foreign institutions, but of states of society, and domestic and foreign relations, so totally different as to shed no light on those of his own country? Who does not feel when he reads Erskine, or Burke, or Pitt, that he is listening to an orator, who is bone of his bone, and flesh of his flesh, on a subject kindred to his own soul? And who does not realize, when reading Demosthenes or Cicero, that he hears a foreigner, one indeed of the mighty dead, but a stranger still, and that the harangue is to his mind and heart as a tale of fiction? How, by an almost miraculous power, must a man have become a hermit, in the wilderness of antiquity, self banished out of the glorious and beautiful world of modern Europe, and of his own country, if he does not realize these truths? How by a mournful, unnatural fatality, must he have traveled backward in the march of society, and the conquests of the human mind, if the orations of the Athenian and Roman can stir his soul, like the eloquence of Burke, Sheridan, and Macintosh, or of his own Webster and Clay!

We have thus surveyed the chief points of resemblance between the materials of the ancient and modern orator. We have assigned in our comparison of them a decided superiority to the latter. We have not as yet considered the motives, and duties of ancient as compared with those of American Eloquence; because it has appeared preferable to present them in one view, rather than in parallels. Before we enter on this branch of our subject an important consideration presents itself. Our conceptions of ancient eloquence, confine it to legislative and organized popular assemblies, and to the forum. It is not so with the modern. We have not only a richer, more dignified, and important department in the pulpit, but popular meetings of various descriptions, and societies of commanding influence and immense importance to the country, are continually summoning forth in the public service, because in the service of the people, the talents, knowledge, and experience of our best speakers. Here are new fields for the American orator, untrodden by, indeed totally unknown to, the ancient. Our elements must be sought in the modern, not in the ancient world. These three departments, the Christian, the purely popular, and the benevolent, demand from the American speaker a pre-

preparation to be sought for in vain among the eloquent records of antiquity. The genius of the age in which he lives, and the spirit of American institutions, can alone touch his heart and inflame his imagination; enlighten his understanding and enrich his memory.

There is another important consideration, intimately connected with the preceding. We have said that he is called forth into the service of the people; and this is still more remarkably true in another respect. *THEY ARE HIS AUDIENCE. A NATION, NOT A CITY, ARE HIS SPECTATORS.* He speaks not merely to influence the hundreds who hear him; but thousands and tens of thousands who never saw his face, or listened to his voice. To them he must speak thro' the press, that master-piece of modern genius, that master-workman in the cause of the people. Delivery the *all* of eloquence, in the opinion of Demosthenes, becomes the *almost nothing* of eloquence, in the judgment of the American orator. What tho' he has not

"An eye more eloquent than angel's tongue ;"

1 *Kehama*, 80.

What tho' he is not arrayed in attitude and gesture,

"Graceful as robe of Grecian chief of old ;"

1 *Kehama*, 70.

What tho' he speaks not with a voice so clear, thrilling, musical, that each, who listens entranced and delighted, seems

"As one, who in his grave

Hath heard an angel's call ;"

1 *Kehama*, 31.

What tho' he speak not with all that transcendent eloquence of the outward man, so admirably described by Milman; when Samor, in the island fortress of Gorlois, utters

"Words potent as the fabled wizard's oils,

With the terrific smoothness of their fire

Wide sheeting the hush'd ocean :

————— they spread

Beyond the sphere of sound, th' indignant brow,

The stately waving of the arm discours'd

Flow'd argument from every comely limb,

And the whole man was eloquence—————"

Samor, B. 10, p. 219.

What tho' the American orator has none of these advantages; let him not despair, if he feels the spirit of eloquence living and moving within him. The even-handed justice and magic power of the press levels all outward distinctions. Speeches, the most ineloquent, and the most accomplished in delivery, appear alike, when born anew through the press. In the Hindoo mythology, the face of Sceva is to the eys of the beholder after death, the mirror of his own character, divested of all the outward advantages of earth. To the virtuous it is radiant and lov'ly, and full of ineffable grace: to the wicked, darkness and wrath and terror are its attributes. In like manner, the *speaker* vanishes away, and the press is to the orator as a writer, that awful face. There he beholds himself as he is, the once painted butterfly, or musical bird of a season, or the phœnix of centurys.* Let not the American orator despair then, tho' he is denyd the advantages both of nature and art. The voice of his lips may hav been scarcely heard, and scarcely listend to; but if immortal eloquence inhabit his soul the press will register his thoughts on imperishable pages, and scatter them fast and far, as the drops of the hurricane rain, or the flakes of the snow storm. What tho' he shall then be neither seen nor heard; yet the voice of his spirit shall speak to the spirits of thousands throughout the world, and of millions yet unborn. What a glorious privilege thus to speak, soul to soul, to the divine and the scholar, in their studys; to the legislator and jurist in their halls of deliberation and judgment; to the Christian and philanthropist, in their walks of usefulness; to the mariner abroad on every sea; and to the farmer at home, on a thousand hills, and in a thousand valleys.

There is another consideration connected with the preceding I hav said that the field of eloquence in America is more spacious than that of antiquity; because we hav the Christian, benevolent, and purely popular departments, in addition to all that the ancients possessd. But there is another important branch of eloquence entirely unknown to Greece, and which is fitted to exercise a commanding influence over the minds of the people. I refer to the eloquence of the literary department,

*Note K.

whether of the periodical press, of anniversary orations and addresses, or of occasional pamphlets, written for the instruction and to promote the welfare of the people. How often do we meet with compositions, in one or other of these forms, that deserve, in the highest sense of the term, to be call'd orations, on account of their noble and important subjects, the vigor, beauty, and finish of the style, the profound thinking, the admirable reasoning, and the eloquent passages which they contain. These are all sending forth, daily, weekly, or monthly, quarterly, or annually, their influence over all our land. What a vast amount of writing solely for the people! (and indeed all that is written and spoken in this country is for them), thus flows continually in a thousand channels, more or less broad, deep, and permanent. How does it scatter evrywhere? the intelligence, fervor, and beauty of Christian, American Eloquence, instinct with the sense of duty, the spirit of usefulness, and the lov' of God, country, and the human race.

Let me now ask your attention to the conclusion which flows irresistably from the preceding views. Is it not seen at once? that the great object of the American orator must be, *to become an accomplishd WRITER, rather than an accomplishd SPEAKER*. If he consult duty, usefulness, durable reputation, a just pride, and pure exalted enjoyment, he will cultivate the art of composition, with unwearyd assiduity and zeal. It cannot be denyd that the great majority of cultivated minds in our country, and the number must be continually increasing, are constantly addressing the public thro' the press; and that the few, comparatively, who speak in our various assemblys, produce little or no effect on the people at large, unless their speeches are read in pamphlets or newspapers. Christian, American Eloquence, *embodyd thro' the press*, must then be regarded as the great circulating medium of popular influence, to enlighten, elevate, and bless the people. If it accomplish not these objects it has livd in vain, and shall perish under the withering frown and consuming eye of popular indignation.

Let me notice, here, another important circumstance which distinguishes the field and opportunities of American from those of Grecian Eloquence. The spacious departments which we hav added, the fact that ours, to so vast an extent, is *written*

eloquence, and the very interesting and important fact, that it is addressd, not only to hundreds of thousands, but to persons possessd of such diversities of character, in point of virtue and intelligence, all go to prove that we require not only many hundreds of eloquent writers for the sake of the people, but that there is no necessity whatever that all should be gifted with powers of the highest order. Greece could tolerate, because she wanted only first rate orators. But while America must hav and will always hav such men, she must also hav hundreds of second rate and even of third rate minds, devoted to the cultivation of written eloquence in all its popular forms. Let none be discourag'd, tho' they feel not, in the depths of their own souls, that energy and enthusiasm which bear aloft the great orator to the Alpine hights of eloquence. What a glorious distinction and privilege is this? that so many minds, so useless under other institutions, are calld forth among us to honor and bless their country. In this view, the office of American Eloquence would be pre-eminent in dignity and value; tho' we never had rivald, and never should surpass, the oratory of classic ages.

We now proceed to consider the dutys of American as compar'd with those of Grecian Eloquence; and we shall assert the same decided superiority of the former over the latter, which we claimd for the materials of the modern over those of the ancient orator. Indeed, if *those* surpass *these*, it would seem to be a conclusion of the clearest logic, that the obligations must partake of the same superior character. We assign, as a matter of course, higher dutys and objects to the sculptor, who calls into being, out of costly marble, the friezes of the Parthenon, Olympic Jove, or the group of Laocoon, than to the carver who fashions his images of wood, and decorates them with rich colors and splendid gilding.

The dutys of the American orator spring out of his materials, and derive from that source, the strength and extent of their obligations, and their capacity for enlarg'd, permanent, and honorable usefulness. As the traveler, amidst the four hundred glaciers of the Alps, can pause to contemplate only the more lofty and picturesque of those sublime and magnificent summits, so can we bestow our attention only on the

prominent points in the sphere of duty allotted to American eloquence.

We begin with the best and noblest. In the mythology of Hindostan, the Ganges, the holiest and most efficacious of sacred streams, is fabled to rise on Mount Meru under the roots of the tree of life, and thence descending to earth, it purify's and saves the faithful children of Brama. American Eloquence, in like manner, if true to its august and benevolent office, will ever acknowledge a heavenly source in the Christian Religion. Hence springs the first and highest department of duty. Regarding ourselves as beyond example an educated, thinking, reading people, religion becomes invested, in this country, with a dignity and importance unknown in any other. Hence the relations of American Eloquence to Christianity are impress'd with peculiar solemnity and value. And when we reflect on the popular character of all our institutions, and the tendency to irregularity and licentiousness, the necessity of religion becomes still more conspicuous, and the office of American Eloquence correspondently momentous and exalted. Let then the orator of our country never forget that the advancement of Christianity is the *first* of his great *public* dutys. Tho' it spring from no office, and be secured by no sanctions of oath or penalty, I call it a *public* duty, because it is a duty to the people, to the whole people, to the living around him, and to the unborn of future ages. When the ancient orator askd for his dutys on the subject of religion, what was the answer? You must uphold a system equally absurd and superstitious. You must countenance the imposture of oracles, the frauds of the priesthood, licentious festivals, and impure mysteries. *You must honor and worship gods, equally cruel and unjust, capricious, vile, and vulgar.* With Numa, you must pretend to the heavenly mission of Egeria: with Epaminondas, you must invent a miracle in the temple: or with the dying Socrates, offer a cock to Esculapius. As far as the east is from the west, or the heavens from the earth, so far is the American orator's sphere of religious duty remov'd from the dark and degrading office of heathen eloquence. His duty is to worship, and to recomend to the adoration of all, a God infinit in power, wisdom, and benevolence. To contribute, according

to his opportunities and ability, to strengthen, extend, and honor a religion conspicuous for holiness and beauty, purity and usefulness, the religion of glory to God, of peace on earth, and good will towards men; the religion at once of the soul, the mind, and the heart. Be it his duty to recommend, and scatter evrywhere, the Bible as a more glorious monument of the character and attributes of God than the starry heavens, with all the marvelous discoveries of modern astronomy. Be it his duty to recommend it as more sublime and pure in its philosophy, more grave, dignify'd, and faithful in its history, more commanding and touching in its eloquence, more august, rich, and lov'ly in its poetry, than the whole body of classic records. Be it his duty to promote its influence, as essentially, indissolubly the religion of order and peace, of brotherly lov', and of mutuality in kind offices: of all the highest, holiest charities of life; and of all the nameless, countless beautys which flow from the politeness of Christian benevolence. Be it his duty to honor and advance it as indeed, pre-eminently, **THE RELIGION OF THE PEOPLE.**

The next great class of dutys for the American Orator is, in some branches, identical with the preceding. I refer to the obligations under which he lies to all those associations, religious, benevolent, and literary, which exist by thousands evrywhere in our land. A man must be unconscious of the sights and sounds of the ever-moving, ever-speaking world around him, if he does not see in the giant strength, comprehensiv action, and endless ramifications of this *new social system*, a power till within a few years unknown in the history of man. Who does not at once behold in them a striking simple, illustration of the difference between society and government, the institutions of society and those of government, the self-administration of society and the administration of government? Who does not see the immense value of this scheme of social-labor, encouragement, and influence among many others, in one important particular? It is doing for the people, and enabling the people to do for themselves, what government never can do for them. It is scattering religious, moral, literary, humane influences evrywhere. It is rendering the people more intelligent, thoughtful, and discreet. It is educating them more and

more for self-government and the government of others, thro' the representativ principle which pervades the whole scheme. It is thus accomplishing the great object of a Christian-republican system, the voluntary obedience of the people to their own government and rulers; thus dispensing more and more with power in the hands of rulers, and with expense in the administration of government. Who does not then behold, in this new-created social system, a broader, deeper, more solid foundation for government than any state of society ever before possessd? Who will not then acknowlege it as one of the most remarkable and benevolent contrivances, in the moral providence of God, to bind together our wide spread community, and to preserv, amid all their perils, our popular institutions? Who does not see in it a new, a heavenly pledge, that our country is destin'd to triumphs in the world of intelect, morals, and benevolence, far exceling in power, grandeur, and usefulness, the achievments of all the legislators and conquerors, both of the ancient and modern world? How undeniable is it then, that to strengthen and improv these social influences must be a prominent duty of American Eloquence! And where is its paralel in antiquity? We seek for it in vain. These glorious constellations of our moral social system are set in the clear sky of Christianity: and like the brilliant cross of the southern hemisphere, or the dazzling phenomena of the northern lights, were never seen by the heathen world.

We come now, in its broad sense, to the political department of the dutys assignd to American Eloquence. I speak not so much of the *purely political*, due to the *government*, as of the *popular*, due to the *people*. These bear the same relation to those which the institutions of society bear to those of government, which social and moral dutys bear to legal obligations. What a fountain of pure, I may say of holy, eloquence is open to the American orator, in the cultivation of the spirit of peace, as contrasted with the spirit of war! His duty is to recomend the former and discountenance the latter, with inexorable fidelity to the cause of God and his country. He must promote the strict observance of justice towards all nations, and among ourselves: and that strength of principle which sacrifices interest to duty; which acknowleges principle as the only

standard of expediency, and truth and right as the highest, truest interest of nations and individuals. To him we look, and shall [we look in vain? to chasten, exalt, and enlighten public sentiment; to enoble and purify the model of public character; to cultivate a higher sense of duty on the part of the people in the exercise of their popular rights; to establish, as far as in him lies, the obligations of personal independence, of disinterestedness, of self-sacrifice in public men. Be it his duty to guard, with sleepless jealousy, the freedom of the press; but to rebuke and restrain its licentiousness, as degrading to national character, a reproach to popular government, and an implacable enemy to the people. Let him lov' to cultivate that spirit of calm, regulated, temperate freedom, which must become more and more the characteristic of American institutions. Let him banish far from our shores that licentious, wild, and tumultuous spirit which heavd, and shatterd, and sunk the Grecian states, amid the tempestuous waves of liberty. Let him vindicate, with inflexible fidelity, freedom of conscience, against the usurpations both of church and state; against the intolerance of an establishd religion, and the test oaths of party power. Be it equally his duty to strengthen and enlarge the foundations already laid for universal education, and to watch evry opportunity to recomend it with the power of argument and the fascinations of eloquence.

What an illustrious affecting duty was assignd to Spanish chivalry when Christian knights, from the camp of the besiegers, came to vindicate, in arms, the honor and innocence of the Queen of Granada. And what an office, not less glorious and touching, is allotted to American Eloquence! when the genius of Christianity, and the spirit of all our institutions call forth the orator as the admirer, guardian, champion of woman. Let him reverence and honor her with a truth and devotion wiser and purer than that which distinguishd the age of knight-errantry. Let him enable her, by a more enlightend education, both of the mind and heart, to keep up with the progress of society in knowlege and virtue. Let him labor zealously and steadily for the promotion of her usefulness, in the domestic and social circle; to prepare her by these means for the only influence which she is fitted by nature, and calld by duty, to

exert on society, the purifying, deep, enlarged influence of the matron and virgin. Lastly, let him vindicate her from the unjust and ungenerous reflections* that have been cast upon the powers of her understanding and the qualities of her character. Be this the duty of American Eloquence; and, assuredly, never orator of the ancient or modern world had a theme so full of dignity, pathos and beauty. It seems almost needless to compare these various classes of duty in the orator of our country with those of the orator of antiquity. There we shall find scarcely a parallel: or if it be discovered, we shall not fail to recognize an imperfect counterpart of those which I have called purely popular, as distinguished from political duties.

One theme of duty still remains, and I have placed it alone; because of its peculiar dignity, sacredness, and importance. Need I tell you that I speak of the union of the states? Let the American orator discharge all other duties but this, if indeed it be not impossible, with the energy and eloquence of John Rutledge, and the disinterested fidelity of Robert Morris, yet shall he be counted a traitor, if he attempt to dissolve the union. His name, illustrious as it may have been, shall then be gibbeted on every hill-top throughout the land, a monument of his crime and punishment, and of the shame and grief of his country. If indeed he believe, and doubtless there may be such, that wisdom demands the dissolution of the union, that the south should be severed from the north, the west be independent of the east, let him cherish the sentiment, for his own sake, in the solitude of his breast, or breathe it only in the confidence of friendship. Let him rest assured, that as his country tolerates the monarchist and the aristocrat of the old world she tolerates him; but should he plot the dismemberment of the union, the same trial, judgment, and execution await him as would await them, should they attempt to establish the aristocracy of Venice, or the monarchy of Austria, on the ruins of our confederacy. To him as to them she leaves freedom of speech; and the very licentiousness of the press: and permits them to write, even in the spirit of scorn, and hatred, and unfairness. She trembles not at such efforts, reckless and

* Note L.

hostil as they may be. She smiles at their impotence; while she mourns over their infatuation. But let them lift the hand of parricide, in the insolence of pride, or the madness of power, to strike their country, and her countenance, in all the severity and terrors of a parent's wrath, shall smite them with amazement and horror. Let them strike, and the voices of millions of freemen from the city and the hamlet, from the college and the farm-house, from the cabins amid western wilds, and our ships scatterd around the world, shall utter the stern irrevocable judgment, self-banishment for life, or ignominious death.

Be it then among the noblest offices of American Eloquence to cultivate, in the people of every state, a deep and fervent attachment to the union. The union is to us the marriage-bond of states; indissoluble in life, to be dissolv'd, we trust, only on that day when nations shall die in a moment, never to rise again. Let the American orator discountenance then all the arts of intrigue and corruption, which not only pollute the people and dishonor republican institutions, but prepare the way for the ruin of both—how secretly, how surely, let history declare. Let him banish far from his thoughts, and his lips, the hypocrisy of the demagogue, equally deceitful and degraded,

“With smooth dissimulation, skill'd to grace
A devil's purpose, with an angel's face.”

1 Cowper, 18, *Table Talk*.

Let that demagogue and those arts, his instruments of power, be regarded as pretended friends, but secret and dangerous enemys of the people. Let it never be forgotten, that to him and to them we owe all the licentiousness and violence, all the unprincipled and unfeeling persecution of party spirit. Let the American orator labor then, with all the solemnity of a religious duty, with all the intensity of filial lov', to convince his countrymen that the danger to liberty in this country is to be traced to those sources. Let the European tremble for his institutions, in the presence of military power and of the warrior's ambition. Let the American dread, as the arch-enemy of republican institutions, the shock of exasperated partys, and the implacable revenge of demagogues. The disciplin of standing armys is the terror of freedom in Europe; but the

tactics of partys, the standing armys of America, are still more formidable to liberty with us.

Let the American orator frown then on that ambition, which, pursuing its own aggrandizement and gratification, perils the harmony and integrity of the union, and counts the grief, anxiety, and expostulations of millions, as the small dust of the balance. Let him remember that ambition, like the Amruta cup of Indian fable, gives to the virtuous an immortality of glory and happiness, but to the corrupt an immortality of ruin, shame, and misery. Let not the American orator, in the great questions on which he is to speak or write, appeal to the mean and groveling qualitys of human nature. Let him lov' the people, and respect himself too much to dishonor them, and degrade, himself, by an appeal to selfishness and prejudice, to jealousy, fear, and contempt. The greater the interests, and the more sacred the rights which may be at stake, the more resolutely should he appeal to the generous feelings, the noble sentiments, the calm considerate wisdom, which become a free, educated, peaceful, Christian people. Even if he battel against criminal ambition and base intrigue, let his weapons be a logic manly, intrepid, honorable, and an eloquence magnanimous, disinterested, and spotless.

What a contrast between his duties and those of Athenian eloquence! where the prince of orators was but the prince of demagogues. How could it be otherwise! with a religion that commanded no virtue, and prohibited no vice;* with deities, the model of evry crime and folly, which deform and pollute even man; with a social system, in which refinement, benevolence, forbearance, found no place. How could it be otherwise! with a political system, in which war was the chief element of power and honor in the individual, and of strength, security, and glory in the state; while the ambition or resentment of rulers found a cheerful response in the lov' of conquest, plunder, or revenge on the part of the people. How could it be otherwise! with such domestic relations between the republics as made it the duty of the ancient orator to aggrandize his own at the expense of all the rest, to set state against state, to foment jealousys

* Note M.

and bickerings among them, to deceive and weaken the strong, to oppress and seize on the feeble. How could it be otherwise! when such were the domestic and foreign relations, viewed as a whole, that the duty of the ancient orator was to cultivate the union of the states, not as a matter of deep and lasting importance at home, not as the very life of peace and harmony there, but only as an expedient against foreign invasion, while partial and hostile combinations, headed by Athens, or Thebes, or Sparta, were the current events of their domestic policy.

Compar'd to such duties and such scenes, who can turn to the obligations and field of American Eloquence, without a thrill of spirit-stirring admiration and gratitude? His office in our union, how full of benignity and peace, of justice, majesty, and truth! Where, except in the Christian pulpit, shall we find its parallel? And why do we find it there? but that the Christian ministry are, like him, the advocates of purity, forbearance, and love. How delightful, how honorable the task, to calm the angry passions, to dissipate error, to reconcile prejudice, to banish jealousy, and silence the voice of selfishness! But American Eloquence must likewise cultivate a fixed, unalterable devotion to the union; a frank, generous, ardent attachment of section to section, of state to state: and in the citizen, liberal sentiments towards his rulers, and cordial love for his countrymen. Nor is this all. Let the American orator comprehend, and live up to the grand conception, that the union is the property of the world, no less than of ourselves; that it is a part of the divine scheme for the moral government of the earth, as the solar system is a part of the mechanism of the heavens; that it is destined, whilst traveling from the Atlantic to the Pacific, like the ascending sun, to shed its glorious influence backward on the states of Europe, and forward on the empires of Asia. Let him comprehend its sublime relations to time and eternity; to God and man; to the most precious hopes, the most solemn obligations, and the highest happiness of human kind. And what an eloquence must that be whose source of power and wisdom are God himself; the objects of whose influence are all the nations of the earth; whose sphere of duty is co-extensive with all that is sublime in religion, beautiful in morals, commanding in intellect, and touching in humanity.

How comprehensiv, and therefore how wise and benevolent, must then be the genius of American Eloquence, compar'd to the narrow-minded, narrow-hearted, and therefore selfish, eloquence of Greece and Rome. How striking is the contrast, between the universal social spirit of the former, and the individual, exclusiv character of the latter. The boundary of this is the horizon of a plain; the circle of that the horizon of a mountain summit. Be it then the duty of American Eloquence to speak, to write, to act, in the cause of Christianity, patriotism, and literature; in the cause of justice, humanity, virtue, and truth; in the cause of the people, of the union, of the whole human race, and of the unborn of every clime and age. Then shall American Eloquence, the personification of Truth, Beauty, and Love,

“———walk the earth, that she may hear her name
Still hymn'd and honor'd by the grateful voice.
Of human kind, and in her fame rejoice.”

Curse of Kehama, vol. 2, p. 35.

GENTLEMEN OF THE ERODELPHIAN SOCIETY—

A common language, a common country, the same national records, illustrious ancestry, and glorious prospects, forbid me to feel that I am a stranger among you. It is indeed but to-day that for the first time you saw the countenance, and heard the voice of him whom you had honord with the title of an adopted brother. In a few days I depart from among you, to be seen no more by the mortal eys that now behold me, to be heard no more, forever, by the mortal ears that now listen to my words. But what are the eye, the lips, the voice, but the external manifestations, the language of invisible, immortal spirits; sojourners, for a few years, in frail mansions of flesh; but destined to be inhabitants, thro' endless ages, of glorious and incorruptible forms? We part, never to meet again in the majestic and beautiful world which the providence of God has assignd to our nation. We part—but shall we never meet again, in the more majestic and beautiful world of angels ~~and~~ the just made perfect? We part, but shall we ~~not~~ meet, in the city of the living God, beneath the tree of life, beside the pure river of the water of life? We part not, ~~like~~ the orator of

antiquity, with the promis to meet his audience again, in the fields of a fabulous Elysium, amid verdant lawns, melodious groves, and beautiful streams; but we part to meet again, I trust, as glorify'd spirits, in celestial mansions.

This trust, this hope, are the most glorious attributes of American Eloquence. Be this your trust, this your hope, my young friends, and from among you shall yet issue forth more than one, equally conspicuous for piety and benevolence, for wisdom learning, and eloquence. Be assur'd if the American orator rightly comprehend the genius of Christianity, the spirit of our institutions, and the character of the age in which he livs, and if he desire to be read with admiration, and remem-berd with gratitude by posterity, he must be deeply imbu'd with the benign, masculin, thoughtful spirit of religion. Let me then commend to you, as more worthy of intens devotion than all the classics of Greece and Rome, the Scriptures, the most venerable, precious, and magnificent of classics. Let me commend them to you, as richer in the materials and dutys of American Eloquence than all the treasures that Greece and Rome can lay at your feet. Let me commend to your profound study, the institutions of your country; and the noble ilustrations of them, to be found in the writings of our historians and statesmen, judges, orators, and scholars.* Let me commend to your reverence, gratitude, and imitation, the character of Washington, the noblest personification of patriot duty, dignity, and usefulness, that men hav ever seen. Let me commend to you, lastly, to enter with a deep seriousness, yet with a glowing enthusiasm, into the spirit of the age in which you liv. It is grave, peaceful, benevolent, virtuous. It is the spirit of reason, justice, wisdom. Remember that your country is now, by the permission and in the order of providence, the polar star among the constelations of civiliz'd states. Remember that each American is a beam of glory, or a dim ray of that star. To each is entrusted then a portion of his country's fame; as to each soldier in the army of Napoleon was given his portion of all that armor whose dazzling light streamd in radiant lines over the Alps, and flooded the plains of Italy, as with a meteor-

* Note N.

shower from heaven. To you then, my friends of the Erodelphian Society, is assign'd a noble office, as students of American Eloquence, as guardians of American glory. May it be my lot, tho' we shall meet no more, to hear of the faithfulness, zeal, and ability, with which you shall honor and serv your country! Tho' I shall not listen to the voice, nor look on the face of the Erodelphian orator, in the west, may it be my privilege, in my distant home in the south, to read, from your pens, many a noble proof, how grand and beautiful are the materials and the dutys of American Eloquence. Then shall this holy place, this audience of the unknown, this society of strangers, and yet of compatriot brothers, arise to my view; and all the living scene around me shall be restor'd on the clear mirror of memory. Then shall I rejoice, I trust with a chaste and blameless emotion, at the thought that peradventure I had not pleaded in vain the cause of Christian, American Eloquence. Then shall I acknowlege my debt of gratitude to you; for I shall feel that you had listend to me, and that I had not livd in vain.

NOTES.

NOTE A.—PAGE 5.

The question has many times been askd, why do I so much discountenance the study of the ancient languages, whilst, at the same time, I make liberal use of the materials they contain? The reply is very obvious, to my mind at least. 1. There is nothing to be found, in anything I hav ever written, partaking of the character of alusion, illustration, &c., which cannot be obtaind from *English* writers, as perfectly as from the *classics*. Let any one test it by this Oration, and he will find the remark to be just. It is equally so, according to my experience and observation, of all other writers, whether English or American. 2. I refer frequently to the materials found in the classics, simply because it has been my misfortune to hav spent so much time upon them that my stock, deriv'd from other sources, is comparatively small. I hav no doubt that the history of the Mahometan power alone presents richer and more various materials than the whole of ancient history. 3. But the want of *familiarity* with the elements, which exist with a prodigal abundance in modern literature, is a reason why most writers, and myself among the number, still make use of classic materials. This want of familiarity is not confin'd to hearers and readers, but is, to a great extent, the lot of all literary men; because the mind, *when young*, has been so completely pre-occupy'd, by classic materials, as to giv them a vast advantage over all subsequent acquirements. 4. Still it is said, granting all this, why do you quote from the classics, if you discourage so much their study? The previous answer is of itself sufficient; but let me add, that while I condemn the *ancient* languages as a branch of *general* instruction, I do not object to them as a part of a scholar's education. Hence I use them, just as I resort to the *modern* languages; because I regard *those*, like *these*, as belonging to the department of scholarship or accomplishment, not of general education or duty and usefulness. I would refer, in farther illustration of these views, to a 12 mo volume publishd at New Haven, in 1831, containing my principal pieces, up to that time, on literature and education.

NOTE B.—PAGE 6.

I am unable to regard the ancients as equal to the moderns in the walk of descriptiv poetry. That of the former is comparatively *still* life: that of the latter is full of *moving*, *active* life. I do not speak of mere descriptiv

poetry, such as Thomson's Seasons, which is properly landskip painting; but of that description which is wrought with such felicity of selection, such delicacy of taste, and such spirit of execution, by Walter Scott, into his romantic epics, as to become a department of historical painting. Let any one compare the visit of Deloraine to Melrose Abbey, with the descent of Ulysses or Æneas into hell; the hunting scene in the Lady of the Lake, with that of Dido; the battle in Marmion, or the Lord of the Isles, or the Lady of the Lake, with any one in the Iliad or Æneid; the voyage of the Bruce, or of Hengist Caswallon, with that of Ulysses or Æneas; the adventures of Fitzjames and Roderick Dhu, with any personal adventures in Homer or Virgil; the visit of Marmion to the Scottish king, with that of Æneas to Evander; Byron's description of Alpine scenery, with that of Atlas in Virgil; or the scene between Fitzjames and Ellen at Loch Katrine, with that between Ulysses and Nausicaæ. The truth is, descriptiv poetry with the moderns is a work of *genius*, with the ancients it never rises higher than *taste*. To illustrate: let any one compare Byron's description of St. Peter's at Rome, of the Coliseum, Scott's of Melrose Abbey, Southey's of the ocean-bury'd city of Baly, with Virgil's description of the temple of Juno, or with any one of buildings in Homer; Byron's description of the great statues of antiquity, with any, even of heroes, or gods, or demi-gods, in Homer or Virgil; Byron's moonlight scene in Manfred, and Childe Harold, or Southey's, in the Last of the Goths, or Milman's description of the two councils of British kings in Samor, and Southey's of the council of Gothic princes in Roderick, with similar scenes in the Iliad or Æneid. This comparison will leav no doubt, I think, that the moderns display *creativ* the ancients only *imitativ* power in the walks of descriptiv poetry. It is with the moderns an enchanter, calling up, under the potent spell of his wand, the inanimate creation, to a moral and intelectual life, by the association of the sublime, the wonderful, the fair, in nature, with the fortunes and passions, virtues and vices, sufferings and joys, of human beings.

NOTE C.—PAGE 7.

No one acquainted with the sublime and beautiful scenery, which modern travelers hav laid before us, can doubt the superiority of the modern over the ancient natural world. We hav all that the ancients had, and how much more? Look at the grand and the fair, the wild and the awful, the romantic and picturesque scenery, which the sky, the land, the ocean, present. Look at the magnificence and richness of nature in the East and West Indies; the deep and thrilling solemnity of the desarts of Asia and Africa, of the Andes and Himaleh mountains, of Lapland, Greenland, and the Polar seas; the Giant's Causeway and the cataract of Niagara; the black gates of the mountains on the Missouri; the Gulf Stream; aurora borealis and maelstrom; the Amazon and Mississippi; and the coral islands of the Pacific. In truth, modern travels and voyages

hav turnd the little "saving bank's" stock of descriptiv materials, possessed by the ancients, into the wealth and power of a national bank. In the elements of the noblest, richest, and most various poetry, as deriv'd from the natural world, the moderns, in my opinion, surpass the Greek and Latin writers just as much as they surpass them in the ingredients drawn from national, social, and individual character.

NOTE D.—PAGE 10.

The failure of Milton, in the use which he has made of the ancients, is one of the best lessons that we can read, to satisfy us not only how little benefit, but how much positiv injury, a modern poet deriv's from the attempt to ornament the garden of modern poetry with the shrubbery, flowers, and vines, of classic literature. But for this, who would hav thought of the absurdity of representing the angels of light engag'd like Grecian heroes.

"About him exercis'd heroic games
Th' unarm'd youth of heav'n.——"

Par. Lost, B. 4, v. 55.

But for this who would hav seen the hell of Milton, so terrible, vast, and sublime in the first Book, degraded and disfigur'd by the introduction of Styx and Acheron, Cocytus, Phlegethon, and *even Lethe*, Medusa, and the Furies, from the Greek mythology—as in the second Book, v. 575. But for the miserable jestings of Patroclus in the Iliad, the Paradise Lost would not hav been disgraced by the ribaldry of the fallen angels in the sixth Book, v. 609. Without the correspondent scene in the Iliad, what could hav tempted Milton to dishonor and impair the omniscience, majesty, and power of Jehovah, by representing him as weighing the fortunes of Satan and Gabriel in scales :

"——— in these *he put two weights*,
The sequel each of parting and of fight,
The latter quick up flew and kick'd the beam.

Par. Lost, B. 4, v. 1002.

The same truth is equally conspicuous in the department of alusion. Who is not shockd and disgusted at the alusiv comparision of the bower of Adam and Eve to those of Pan or Sylvanus, of Faun or Nymph, B. 4, v. 795: of Raphael to Mercury, B. 5, v. 285: of Eve to the three goddesses who appeard before Paris: of Eve to Venus, encircled by the Graces, B. 8, v. 60. These, and a variety of other proofs, which might be gatherd from the same poem, only confirm my decided convictions of the degrading, polluting, deforming influence of the classics over modern poetry. Happily no other poet, of any eminence, is to be found, who has condescended to ornament his rich and noble verse with such a profusion of tasteless and disgusting imitations, alusions, and comparisons, as him whose genius and taste are so often the victim of his learning. In almost any other poet, this would hav wrapt those in a total eclipse;

but with Milton, it is but the dark spots in the sun-disk of the greatest of poets.

NOTE E.—PAGE 11.

I have been much surpriz'd that modern poets have made such little use of the mythology of the northern nations and of Hindostan. The scene in Samor, the Lord of the Bright City, where Hengist and Caswallon go to consult the Scandinavian Fates, and the Curse of Kehama, are remarkable illustrations of the superiority of those mythologies over that of Greece, in the characteristics of power, majesty, and awe.

NOTE F.—PAGE 15.

Notwithstanding the disadvantages under which English and American speakers have labored, when compared with ancient orators, we have seen instances of men who have risen superior to the mental vassalage of the more than feudal tyranny of ancient, foreign institutions and states of society. Chatham, and Erskine, and Macintosh, are radiant with the light of English liberty; while Burke, in the supremacy of his glory, is the very "angel in the sun" of British institutions. In our own country Patrick Henry was the personification of the *revolutionary* spirit of American liberty; while Mr. Webster and Chief Justice Marshall, in those profound and comprehensive views which contrast so strikingly with the narrow and short-sighted views of the Virginian, personify the very genius of *constitutional* liberty in American institutions. I have instanced the Chief Justice of the United States because his judgments in the great cases of Fletcher and Peck, M'Cullough and Maryland, Dartmouth College and Woodward, Gibbons and Ogden, &c. are orations of the highest order; if momentous subjects, noble sentiments, imperishable truths, and a grave, dignified, masculine style, constitute such. I am no believer in the superiority of ancient eloquence. From the accounts we have of their power, I do not see that the Capuchin Jerome de Narni, "who surpassed all preachers for one hundred years after, and for many ages before him;" that Savonarola, who swayed, at pleasure, the public assemblies of Florence, and were eminent for genius and learning; that Bernardino Ochino, who, by his masterly eloquence, governed every thing; were at all inferior to the most celebrated Greek and Roman orators. Cicero obtaining from Cæsar the pardon of Marcellus, has been an object of the highest applause. But when, by the transcendent magic of his eloquence, Whitfield compelled Franklin, against his judgment and determination, to contribute to the Orphan House of Georgia; and when Sheridan constrained Logan, the talented and eloquent advocate and admirer of Warren Hastings, to confess that he was the greatest monster that ever lived, who does not see how far the modern surpassed the ancient orator? When we listen to the applause which the speech of Sheridan drew forth from Burke, Pitt, and Fox; when we hear Randolph pouring out his eloquent eulogium on Ames's speech on the British Treaty, and

when Catherine Macaulay gave to Patrick Henry the palm of superiority over the great and eloquent of her own countrymen; when Whitfield constrained those who had prepar'd to stone him to ask forgiveness with tears, and on their knees; when Alexander Hamilton call'd for the dead to arise, and the crowd, entranced, open'd the way for his coming; when, as Massillon describ'd the Last Day, the congregation leap'd on their feet, terror-smitten, as by a prophet's voice; and when the dean of Kilalala compeld his hearers to yield up in charity-gifts, not only their money, but the watch, the ring, the necklace, we behold the miracles of modern eloquence, unrival'd by the oratory of Athens or Rome. The influence of Demosthenes over the Athenian people has been extold as the very chef-d'œuvre of eloquence. But when Mascaron converted to the Catholic church twenty-eight out of thirty thousand protestants in his diocese; and when the elder Pitt, by an oratory unrival'd in antiquity, not only subdu'd and dethron'd Sir Robert Walpole, but constrained the king to accept the orator as his minister, we contemplate victorys, unrival'd in the battle-fields of ancient eloquence. Who would not consider his country more highly honor'd by Walpole and Pulteney, the elder and the younger Pitt, Mansfield, Burke, Sheridan, and Fox, than by all the fame of the ten orators of Athens? Who does not acknowledge the truth and beauty of the poet's lines as far more applicable to Pitt and Fox than to Demosthenes and Æschines?

"Like fabled gods, their mighty war
Shook realms and nations in its jar:
Beneath each banner proud to stand,
Look'd up the noblest of the land."

For ourselves, I regard the speech of Roger Griswold on the Judiciary Bill; that of Chief Justice Marshall on the question of delivering up Jonathan Robbins; and that of Mr. Calhoun on the removal of the deposits, as unrival'd in the power and eloquence of logic, by aught in Athenian or Roman oratory. In the eloquence of a dignify'd and profound philosophy, equally comprehensiv and practical, I regard Mr. Webster's address at the Plymouth celebration, Mr. Quincy's on the second centennial anniversary of Boston, and Dr. Channing's articles on Bonaparte, as orations of a higher order than Greece or Rome has bequeath'd us. In the bold, natural, energetic eloquence of passion, I cannot consider Patrick Henry or George McDuffie as inferior to Demosthenes. In the highest order of patriot eloquence, combining noble truths and admirable reasoning, profound thought and elevated sentiment, comprehensiv views and finish'd style, I will not concede to Demosthenes and Cicero any superiority over Morris, Ames, and Webster. And when I compare, as personal vindications, Mr. Stockton's speech in reply to the charge that he wanted patriotism, and Henry Clay's at the Louisburg dinner, (I think,) in answer to the allegation of a corrupt bargain, I yield them the palm, in dignity, reasoning, and eloquence, over

the celebrated oration of Demosthenes, against his rival. To conclude, I at least hav no doubt, that Chatham, Whitfield, and Patrick Henry, were greater orators by nature than Demosthenes; and that if they had livd in his day, and had spoken Greek, they would hav defeated him in his own Athens, in a popular contest for power.

NOTE G.—PAGE 18.

I regard Christianity as the principal and all-pervading element; as the deepest and most solid foundation of all our civil and political institutions. It is the religion of the people, the national religion; but we hav neither an establishd church, nor an establishd religion. An establishd *church* implys a connection between church and state, and the possession of *civil* and *political*, as well as of ecclesiastical and spiritual power, by the former. An establishd *religion* implys that one sect is maintaind out of the public purse, but that all others are tolerated. Neither exists in this country; for the people hav wisely judged that religion, as a general rule, is safer in their hands than in those of rulers. Lafayette rebuked one of the lay churchmen of the House of Deputys, when he said France tolerated all religions. France, said Lafayette, tolerates none; for all are equal: and toleration imply's the superiority of one, the inferiority of the rest. In like manner, in the United States there is no toleration; for all enjoy equality in religious freedom, not as *privilege granted*, but as a *right* secured by the fundamental law of our social compact. Liberty of conscience and freedom of worship are not *charterd* immunitys, but *rights* and *dutys* founded on *constitutional* republications of the law of reason and revelation.

NOTE H.—PAGE 22.

The machinery of Grecian mythology seems to hav entirely superseded any attempt, on the part of the classic poets, to work by means of the passions of man; whilst in the tragic writers, especialy, the blind, miserable fate of the stoic philosophy appears to hav ruled supreme. If any one will attentively examin Homer and Virgil he will be struck, not only by the *numerous* interventions of gods and goddesses, but by the absurd and trifling motives for their employment. So conspicuous will this be that no one can doubt, if a first rate novelist or poet, in our day, were to resort to such awkward devices and preposterous shifts, as are found in the boasted epics of the Greek and Roman, he would be condemnd as a weak and disgusting writer, destitute of invention and even of taste. In this respect the difference between the ancient and the modern is just this. The former works by brute force; the latter by means of a machinery, not less ingenious in its structure, than beautiful and harmonious in its action. Let any one compare the unlawful passion of Rowena for Samor, in the Lord of the Bright City, or that of the wife for her brother-in-law in Rimini, with the lov' of Dido for Æneas, and he will be struck

by the vast superiority of Milman and Leigh Hunt over "the prince of Latin poets."

NOTE I.—PAGE 23.

How entirely the moderns are independent of the whole body of the classics, in the construction of their works of fiction, will be acknowledged at once by any one who is aware that no modern work of that class, with so few exceptions as to amount to nothing, is founded on events, or built out of materials, derived from Greek or Latin fountains. And if you were to strike out of the modern poets *all* that they have drawn from classic fountains, you would leave their works as perfect as the statue of Apollo, after Dionysius had stripped off its cloak of gold. This is evident, for the principal contributions of the ancients to modern poetry, I speak at least of the best poets, are to be found in the form of similes and comparisons, illustrations and allusions. These are, as it were, but a festoon here and there, in the august and magnificent temple of modern poetry.

NOTE K.—PAGE 30.

The language of the text is not applicable to delivery, when subordinate to talents and knowledge; but only to that rhetorical declamation which follows, literally, the thrice-repeated precept of Demosthenes. If any competent judge were to be asked in our day what are the three great elements of oratory, he would be considered as hardly in his right mind, or as jesting, should he reply with Demosthenes, delivery is the first, the second, and the third. How little the eloquence of Demosthenes could have had in it of the profound and comprehensive intellect, of the various knowledge and admirable reasoning of modern orators, is demonstrated by the fact of his having esteemed delivery *three* times more precious than any of those. How much, also, he must have undervalued the cultivation of *thought*, as the only real fountain of *style*, is obvious from his having *copy'd* Thucydides nine times with his own hand. When Sir William Jones *read* the works of Cicero once every year, he showed a vastly superior judgment to that of Demosthenes, and to that of Diodorus, who with a servile imitation of Demosthenes, copied all the works of Cicero thrice with his own hand. Let it not be said that the good sense of the Athenian's method is proved by the result. If he *had not* talents to produce by self-cultivation a style equal to that of the historian to have copied him a hundred times would have availed nothing. And if he *had* the talents, he needed not to copy a single sentence. The truth is, Demosthenes owed his style to his own talents, industry, and ambition. How little credit he deserves for energy of character, and love of study, is manifested by his being able to devise no better method of *keeping himself at home* than shaving one-half of his head; an expedient of weakness in him, but of shrewdness and good sense in the Vendéens, when they treated their prisoners in this manner and then released them. The Athenian's method is as unworthy of a man of virtuous ambition and

force of character as the iron-pointed girdle of Pascal is of good sense and piety.

It is undoubtedly true, that a good delivery is important to the modern orator, as a *speaker*, tho' not as a *writer*. But he needs not all the artificial, theatrical training of the ancients; much less would he expose himself to ridicule and scorn by adopting their wiles and arts. When the ancient regulated his speaking by a musical instrument he degraded the orator into the stage player. When Cicero tells us that Roscius could express a thought as many ways in delivery as he could in words, it does not so much indicate the excellence of the actor as the inferiority of the orator. And when the ancient produced in court the wife and children of his client, or uncovered the bosom of the fair culprit, is it not a confession of his own insufficiency, and of the weakness and sensuality of the judges? How is the true character of ancient eloquence illustrated by the anecdote of the traitor Manlius! whilst he pleaded his cause before the people, *in sight of the Tarpeian rock*, tho' guilty, and they knew it, they would not condemn him. But when he was *remov'd*, and again put on his trial before the same people, they condemn'd him unanimously. St. Basil tells us that painters accomplish as much by their pictures as orators by their eloquence: and Methodius, that a picture of the last judgment converted Bogoris, king of the Bulgarians. We regard both as illustrations of ancient speaking. But we desire as little to see the modern student rely on the pantomime oratory of St. Basil, as the missionary on the pictorial eloquence of Methodius. When the Areopagus resolv'd to hear causes in the dark, what was it but a direct, unblushing acknowledgement of their deficiency in the sense of duty which became them as patriots, and in the moral courage which became them as judges. Let not the modern orator seek then for his models in ancient times, characterized by such facts. And yet I doubt not that Lord Chatham, taking into view his personal appearance, manners, rank, and character, with the age and country in which he liv'd, surpass'd Demosthenes himself even in delivery.

“—————never tone
So thrilled thro' nerve, and vein, and bone.”
“His eyebrow dark and eye of fire
Show'd spirit proud and prompt to ire;
Yet lines of thought upon his cheek
Did deep design and counsel speak.”
“—————With menacing hand,
Put forth as in the action of command,
And eyes, that darted their red lightning down.”

If Mr. Burke, who had not more disadvantages to overcome than Demosthenes, had avail'd himself of the instruction of Garrick, he would have been *eminent* in the department of *spoken*, as he is now *pre-eminent* in the department of *written* eloquence. Let each be an object with the American student of eloquence; the former as of temporary, occasional

value, the latter as of the highest and most durable importance. Let it not be forgotten that his great duty is to speak to the people thro' the press. His whole country is the theatre for the achievements of his eloquence, not merely a court house, a popular meeting, or the legislature. The sermons of Father Lingendes were received with incredible applause, when delivered; but despairing of having them read in their native dress, he translated them into Latin, and then printed them in that form. Dante at first intended to have written his great poem and his treatise on monarchy in Latin; but he afterwards changed his plan, and wrote them in Italian, that he might instil into the people his satirical sentiments and political opinions. With the same general object in view, and the same audience, let the American orator cultivate composition, as incomparably more valuable than delivery. Let him resolve to be a writer, that he may bless and delight thousands, rather than a speaker, to instruct and entertain only hundreds.

NOTE L.—PAGE 37.

Neither sex can think too highly of the value of female character and education. To exalt the standard of both is equally the duty of man and woman: of man as a husband, father, brother; of woman as a wife, mother, sister. We elevate character by elevating education; for this is the tree, that the fruit. Assuredly we cannot think too highly of virtuous, cultivated woman. In the best virtues of Christian perfection she has always excelled man. In faith, hope, charity, in love to God and love to man, in the spirit of humility, forbearance and forgiveness, the most finished model is found in her. But while she surpasses our sex, in these noble traits of character, as displayed in the soul and heart, she has also successfully asserted an equality in the department of mind and action. Man never can imitate, much less rival the peculiar delicacies and beauties of female character, without losing his self-respect, and the respect of others. But woman has often challenged a comparison with him, in his appropriate walks, not only without degradation, but with honor to herself. Man cannot become woman without ceasing to be man; but woman has often arrayed herself in the costume of manly character, without abandoning her own sphere. In literature, the female sex has given to the world Corinna and Amalasonta, Gonzaga, Dacier, Schurman and Grierson, Carter, Edgeworth, and More. In philosophy, Hypatia and Agresi, Grey, Cockburn, and De Stael. In the appropriate walk of man, public life, the weak and tender sex has exhibited, in the strongest relief, the power, energy, and courage of man, in Semiramis, Trenobia, and Artimisia; in Elizabeth and Maria Theresa, in Margaret, Christiana, and the Catherine of Russia. And in the department of extraordinary early genius, that sex has delighted and astonished the world by such prodigies as Lilia Fundana, and Marcilia Euphrosyne, Lady Jane Grey, Sylvine Joliotte d'Aubincourt, Valentine d'Heronville, and the Tenth Muse. Woman has demonstrated, that if she choose she can rival man

in arts and arms. Nor can it be doubted, considering her inferior opportunities, motive, and encouragements, that she has accomplished more than man, in literature and politics. Yet man is forgetful of her glory; because she has too little pride to exult and too much delicacy to be the herald of her own achievements.

NOTE M.—PAGE 39.

Religion in heathen countrys differs from religion in Christian countrys in this: that in the former there is, properly speaking, no such institution as religion, considered in its individual character and influence. In modern times, Christianity is an independent system of doctrines and morals, even when connected with the state, thro' the medium of ecclesiastical establishments, and by a political bond of union. In other words, two independent systems, one moral, the other political, are combined into one, by that tie which is called the union of church and state. But in heathenism there is but one system, not two. There is no church, it is all state. Religion is not *connected* with the state; but is an original, inseparable element in the political constitution of heathen communities. With us religion is the chief means, the great system to which human government is inferior. With the ancients government was the principal and religion the subordinate means. In modern times Christian duty is of paramount obligation, while political duty is subject to the higher law of Christian morals; but in ancient times political duty was every thing, and religious obligation only regarded as a means to attain that end, fidelity and love of country. Duty to God is with us the first, and duty to the country secondary. With the ancients, however, patriotism was the object of the institutions of religion. They existed accordingly, and were preserved, purely as political instruments, and from political considerations. Besides, religion with us is emphatically, peculiarly, pre-eminently *personal*. This is the sole and the all-sufficient foundation, both of *social* religion, as to our fellow men, and of *public*, as to our country and the government. But heathen institutions know no such things as personal religion, the religion of the heart and conscience, as distinguished from that of the understanding and the conduct. Of course I am aware of the existence of traditionary natural religion in all heathen countrys, but I speak of heathenism as a religious system, distinct from this, just as I speak of Christianity, as a religious system distinct from it. The test of what heathenism is, as a system, is to be found in the Pantheon, just as the test of what Christianity is must be sought in the New Testament. Now, in the Pantheon, it is obvious that except in the department of punishment, and of such *imaginary* deities as Justice, Peace, Clemency, Fortitude, the Pantheon has nothing to do with religion or morals in any proper sense of the term. This is obvious, from the consideration that all the gods and goddesses, both the greater and the less, are nothing but personifications of vulgarity, indecency, and folly, of crimes, vices, and passions, equally shocking to our principles

and feelings, and disgusting to taste and sentiment. Such is the *practical* character of the Pantheon, and of course the Greek religious system. It is vain to refer me to a few pages on Tartarus and Elysium, and on *deify'd virtues*. These hold the same place in mythology, as the *metaphorical* machinery of the *Henriade*, in epic poetry. Both are equally powerless, visionary, and useless. It must be obvious, then, that the religious system of Greece was a system of debasing, absurd superstition, which neither commanded what was right, nor forbade what was wrong. Natural religion in some degree supplyd the defect; but still the *practical* character of the system was invariably hostile to virtue, and friendly to vice and crime. It is true the Greeks had their virtues and their virtuous men; but they existed in spite of, not as consequences of the national religion; just as the crimes and vices of Christian communitys are not the fruits of our religion, but spring up and flourish in defiance of its authority, precept, and example.

NOTE N.—PAGE 42.

The neglect of our historical and biographical, of our political and oratorical literature, as one of the highest branches of education in America, is a natural consequence of devoting so great a portion of life, in the school and college, to classics and mathematics. The truth is, education with us is neither Christian nor American. We educate the young almost entirely as tho' we did not know whether they were to be Christians, Pagans, or Mahometans; Americans, Germans, or Italians. We instruct them without any peculiar paramount view to Christian or American character and duty. The system is radically unfriendly to religion and patriotism, in any just and comprehensiv view of both, and must be extensively and fundamentally reformd, before this country will be inhabited by a truly Christian, American people. This subject is treated at large in the lecture which I expect to deliver, early in October, before "The Western Literary Institute and College of Professional Teachers" in this city.

I should rejoice to see an extensiv course of American historical and political studys introduced into our system of education. According to the *present* plan *boys* study the orations of Cicero when they cannot understand either the thinking or reasoning of the writer, much less take any comprehensiv view of the whole. Now, if I were to propose that the same boys should study the speeches of Henry, Randolph, Hamilton, Wilson, and others, on the Constitution, I should be considerd as acting very absurdly; because it would be obvious that boys could not understand or profit by them: yet they are expected to understand and profit by Cicero's orations. These being in a foreign language imperfectly known by them, and relating to states of society and political institutions of which they know little or nothing, all must admit that it is more difficult to understand and profit by them. For Greek and Roman I should substitute American history and eloquence, thoroughly imbuing the young

mind with the principles and enriching their memories with the facts to be gathered from those sources. If a judicious and sufficiently extensive collection were made of American speeches, and of the principal judgments of the supreme court of the United States on constitutional questions, it would be an invaluable present to our high schools and colleges. Each speech should be prefaced by a clear and full statement of the necessary facts. Such a work, in three or four volumes, would be worth all the orations of Greece and Rome to our American youth, whatever might be their future course in life; whether they should devote themselves to a profession, or to the walks of the merchant, manufacturer, mechanic, or farmer. They would be thus prepar'd for a better understanding of their rights, interests, and obligations as good citizens, and of their duties as public men, than by the whole body of the political and forensic oratory of Athens and Rome.

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N. B. It is due to the Society to say, that the orthography of this pamphlet, and the notes, are entirely on my own responsibility; not having been submitted to them for their sanction.

POSTSCRIPT.

Since the preceding oration was put to press, we have been called upon, by a mysterious dispensation of providence, to mourn the sudden and melancholy death of the author. The circumstances of his death were strikingly solemn and impressive. He left Cincinnati on the tenth, for his home in the south, followed by the wishes and prayers of the friends he was leaving, and on the next day (Saturday) after his departure he was seized by the cholera, and compelled to stop some twenty-five miles this side of Columbus, whither he was going to meet his brother, who, with a physician, came to his aid as soon as possible, but too late. He died in a few hours after their arrival. We understand that his son, whom he expected to meet at Chillicothe, also reached him before he expired. His remains were taken to Columbus for interment. He had just been performing a great duty which he owed to the cause of education, to his country, and to religion. In behalf of his scheme of Christian American Education, he had gained the attention and approbation of many of the best minds in the west. Though his friends, here, bade him farewell, expecting never again to hear his voice or see his face, yet they looked forward to future emanations of his mind, and larger developments of his great plan; and when the news of his death reached the city he had so lately left, none seemed able to realize the truth of the sad intelligence. But when confirmed beyond the possibility of doubt, a sense of bereavement seemed to pervade the minds of all who knew the deceased, which it has seldom been our lot to witness.

The swan-like sweetness of his eloquence had scarce passed from our ears ere he had breathed his last. The living orator, on whom, but a few days ago, we looked, in all the beauty and vigor of his strength, now speaks only in the embodied thoughts which he has left, and in the undying memory of our hearts. But he has been translated to a higher sphere of existence. His pure spirit has found a congenial home in a society made happy and glorious by the unbroken and perfect action of those principles of peace and benevolence which he steadfastly practised and so eloquently inculcated. He has gone to join the kindred spirits of an Ames and a Wirt, whom he so nearly resembled in the amiable sensibilities of the heart, and the capacious enlargement of the intellect.

To the youth of America Mr. Grimké has bequeathed an example worthy of imitation and study.

As a gentleman, he united gentleness and simplicity with the most cultivated and engaging manners. A vein of sincerity ran through all

his conversation, and a felicity of wit, disarmed of all bitterness and sarcasm. It was the electric flash, without the desolating bolt. Ever ready to instruct, and attentive, especially to the young, he communicated with cheerfulness to all who inquired of him. No one could listen to his conversation without being delighted with the animation and courteousness of his manner, and profited by his learning and reflection.

As a student, Mr. Grimké was untiring, ardent, and meditative. In reading it was his habit to examine, carefully, every sentiment and proposition of the author, and not to lay it aside till he had made it his own, and incorporated it with his own mind. To all who have seen his own account of his mode of study it is matter of wonder, how, with so long a time devoted to one work, he could have accomplished so much. But his own successful example is enough to prove the utility of the plan, and to recommend it to the imitation of every student. In the picture he himself has drawn, in his oration on American Eloquence, will be recognized his own character as an orator. His manner was natural and unstudied; and the strength of his convictions and the fervency of his feelings was transfused into his whole delivery. His enunciation was animated and rapid in debate, but distinct and impressive. The man was lost in the subject; and the hearer lost sight of the speaker, in the intense importance and magnitude of the subject. While the audience gazed on the uncovered depths and illuminated heights of the theme, they forgot the pure sun-light which opened them to view. His style combined, in an eminent degree, splendor of diction, with chasteness and purity, while the most forcible argument is adorned by the most variegated and striking imagery. The mythology and fiction of the classics of Greece and Rome, equally with the literature of the continent, and the popular productions of our own time and country, afforded him sources of the most felicitous illustration and ornament.

In the most exalted sense of the term, he was an American Patriot. The sacred union of the states, with all its glorious institutions and momentous destinies, was the subject of his anxious solicitude, and the theme of his noblest eloquence. His was not the patriotism of a section or a state—it was the patriotism of benevolence—the love of his whole country. In America he saw the hope of posterity and the world; and with this thought, ever warm at his heart, he ceased not his exertions to impress upon his countrymen the responsibilities of their station. The energies of his mind were intensely bent upon a plan for interweaving her character and destiny with the very elements of immortality. On that momentous subject, a part of which he so ably discussed in his oration at Oxford, and subsequently more at large, and at several different occasions, at Cincinnati, he has stood, hitherto, comparatively ALONE, thus affording an instance of his undeviating constancy and perseverance in the service of his country. For several years it had been the cherished theme of his hopes and prayers. When none came to his aid, he still advanced, unabated in zeal, and unwavering in purpose. Act ed by this holy fervor in the cause of his country, the union and christi

he complied with the request of the Society which he represented at Miami University, and came to the great valley of the west as yet unprejudiced for old institutions, to make another appeal in behalf of the literature and religion of his country. As a scholar he loved to anticipate the day when the spirit of a literature, purely American, would be incorporated with the character of the nation, to chasten, and dignify, and tranquilize the public mind. He felt how intimately knowledge and virtue are blended together. He gazed upon the magnificent scenery of nature in young America, and looked fondly to the times when the most aspect of his country should be assimilated to the natural, in all that constitutes the great and the imperishable.

But to the enthusiasm of the scholar, and the zeal of the patriot, the deceased added the benevolence of the christian. It was the spirit "peace on earth and good will to men" which breathed through his beautified the productions of his pen, and the actions of his life. It was a spirit that rose above the low bigotry of sects, and looked abroad upon the whole world. He looked upon christianity as the conservative principle of society and free government—as belonging appropriately to the *people*, and peculiarly adapted to the wants of the *American people*—as necessary to be incorporated in the very frame-work and texture of society—as the broad basis of universal education, among all classes and at every period of life, from the first unfoldings of the intellect to the latest maturity of the ever-growing mind. Amid all the variety of influences tending to restrain mankind from violence and anarchy, he found none wholly, or at all adequate, but the religion of peace. He looks upon the Bible as the property of the learned and the ignorant alike—as affording the plainest practical lessons, and as the fountain of the soundest learning, the sublimest philosophy, the most exalted poetry and the purest religion. The law of love was, in his scheme of education, the first precept to be written upon the young heart, and the study of the works and word of God the best adapted to develop the intellect. Its philosophy, its history, and its literature, he fondly hoped would take the place of ancient and heathen philosophy and learning in schools and colleges. He believed that the spirit of christianity, infused into the education and habits of thought and action of the people, would communicate to the literature and institutions of America, a principle of vitality which "cannot, but by annihilation, die." It is in his character as a christian that his relatives and friends may find ample consolation for their loss. He was a martyr in a holy cause, and has gone to his reward in a world where his freed spirit will find scope for his powers, and unending enjoyment.

In behalf of the Erodelphian Society of Miami University, this testimony to his worth is here recorded.

B. S. LEATHERS,	} Committee of Erodelphian Society.
W. B. CALDWELL,	
W. B. WOODRUFF,	
N. WATKINS,	

